The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. II.—NO. 5. NEW YORK, THURSDAY, AUGUST 6, 1868. WHOLE NO. 31.

The Revolution.

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EDITORIAL CORRESPONDENCE.

PETERBORO, N. Y., August 1, 1868.

DEAR "REVOLUTION": We forgot to tell you in our letter last week that we met a Mr. Briggs, of Albany, who has just invented a new kind of oil for lamps, as pure and beautiful as kerosene, without its dangerous explosive qualities. He asked us if you would mention his discovery to your readers. We told him—judging from your gossiping, loquacious habits—we thought you would. As the words that fall from your lips are not only words of wisdom, but worth their weight in gold (or greenbacks, according to our financial policy), of course he will reward you for all such public services.

We are still in Peterboro, basking in the smiles of our beloved kinsman, who ever dwells in a sunny, genial atmosphere, which he most generously shares with his friends. Few men, who have been as active as he has in all the reforms of the day, steadfastly battling for freedom in thought and action through a long life (for he is now in his seventy-third year), have preserved the gentle, loving spirit, and the unbounded faith in the goodness of man he has. It is rather startling for those who have their hate and love, their contempt and indifference towards certain persons and classes of the human family, all fenced in separate enclosures, like wheat, pasture and swamp, to be praised or abused as their own personal angel or devil may see fit, to hear Mr. Smith speaking with affectionate tenderness of all alike.

He is greatly distressed with the severe criticisms on our noble Chief-Justice, especially from Beecher, Phillips and Douglass. He regards this wholesale denunciation of our best men as a national calamity—this destroying of man's faith in man as most demoralizing to the people. "If we believe not in man whom we have seen, how can we believe in God whom we have not seen?"

The home of Gerrit Smith is a charming spot—a resting-place for weary saints. The country is bold and beautiful, with its grand hills, rich valleys and bubbling brooks—with its mountain air, pure water, and the music of its birds. His spacious house, built by his father nearly a century ago, is a model of architectural beauty. About thirty acres of land immediately round the house are tastefully laid out in orchards and gardens with rare fruits, vegetables and flowers, with gravel walks, fountains, hot-houses, conservatories and graperies. A little brook, with its light ivy-covered bridges, winds through the pleasant walks, cooling the air and charming the silence with its sweetest song. On the banks of this little stream, in one of the most quiet and shady nooks, stands a mysterious-looking, cone-like tabernacle covered with bark, with stained-glass windows and a rustic door. As you enter this small octagonal sanctuary, you feel at once a peculiar influence drawing you to the unknown, the invisible. The strange, symbolical decorations—the table and two chairs in their weird silence seem to say, if we had but the gift of speech we could such wonders here unveil as to hold mortals spell-bound at our will.

We ventured to take a seat, and she with whom we had strolled through the grounds talking of the rich eventful past, followed our example. And there we lingered long discoursing on religion and the mysterious future; when, turning from thoughts of the dim and shadowy land, we were struck with the picturesque appearance and surroundings of the companion by our side. In a tasteful, rustic frame-work sat this beautiful woman, just in the prime of life. She was dressed in pure white, with no ornament but that of a meek and quiet spirit, and a bunch of forget-me-nots upon her breast, her dark curls, sprinkled with grey, falling on one shoulder, and her soft eyes gazing upward with the depth of expression that reveals spiritual insight.

This is Ann Fitzhugh, the wife of Gerrit Smith, and this is the place where she communes with the invisible world, with the spirits of just men and women made perfect through suffering. Here she reads Davis and Harris, and discusses the doctrines of modern spiritualism, in which she is a firm believer.

Although Mr. and Mrs. Smith have for several years been alike throwing off the shackles of the old Calvinistic theology, yet while one has been tending towards spiritualism, the other has been embracing a more material philosophy; while one finds comfort for the sin, ignorance and misery about her, in the faith that invisible powers are working for the final good of all, the other looks to the discoveries of science for the same result.

The liberty with which this wife asserts her opinions and combats those of her husband, and the kindness with which he accords her the right to do so, furnishes a good example to most men who think it a woman's duty to have no individual opinions, but to echo their husbands, whether right or wrong.

The result of this is a freedom in the whole atmosphere of the house, such as is seldom found elsewhere. There is nothing so contagious as liberty. We often have under this roof Roman Catholics, Scotch Presbyterians, Lutherans, Episcopalians, Baptists, Methodists, Unitarians, Universalists, Deists, Infidels and Atheists, all discussing their peculiar tenets in loving charity together. Mr. Smith is now having a theological discussion in the *American Presbyterian* with the Rev. Albert Barnes, the leading mind in the Presbyterian denomination, on the origin of sin, the limitation of Divine power, and the authority of the Bible. We have read the arguments on both sides with great pleasure and profit. This certainly marks an era in our ecclesiastical history, when one of the shining lights in the church condescends to discuss its dogmas with a known heretic. Mr. Barnes writes with great clearness and in a beautiful spirit, but the controversy reveals the barrenness and gloom of all our theological theories, as thus far set forth. It would be much more profitable to the masses if our leading minds would explore and expound what they have the capacity to grasp; to see, measure, and weigh; and not waste so much of our lives, our thoughts, feelings, and emotions, in the bewildering world of speculation, where with our fears and fancies, we find ourselves so constantly left without chart or compass to find our way back to solid land. When thinking-men conscientiously set themselves to work to solve the problems they *can* understand, we shall make more rapid progress towards the solution of these profounder mysteries we as yet but *dimly see*. We had a pleasant surprise a few days since in the arrival of Judge Elbert Herring, from New York, a venerable gentleman, who, though in the ninety second year of his age, performed the long journey entirely alone. He jumped out of the stage, and came as nimbly up the piazza as if he had been forty years of age. A younger man might have envied the hearty welcome to the Judge, and all the kisses showered upon him by the young beauties that at once surrounded him. He was an able lawyer, and one of the shining lights of Tammany fifty years ago, and will probably vote for Horatio (Nelson) Seymour in the coming election. Although this is a strictly republican latitude, where the women talk "*Negro* Suffrage," and the children wear Grant and Colfax badges, yet, the democratic Judge has been the life of the house and the centre of attraction while he remained, taking part in all the games, discussions, and repartee. He had his good stories to tell at dinner, and was wide awake to all the wit and fun that was flying. In the evening, when we assembled in the large parlor, for music, dancing, whist, and recitations, there too, the lively Judge was perfectly at home. Mr. Smith gave us some fine passages from Julius Cæsar. Substituting the name of Seymour for Cæsar, called forth great applause, in the passages beginning, "You all did see that on the Lupercal, I thrice presented him a kingly crown, which he did thrice refuse."

One of the young ladies gave some good imitations of Fanny Kemble and Ristori. The death scene of Queen Elizabeth, all pronounced well done. A lad from Geneva, Bleeker Miller, recited a description of the battle of Bannockburn, written by himself, a condensed and vivid picture, that showed a great deal of genius in one of his years. A grand-daughter of Gu

host, recited a poem in German, then up rose the Judge, and said, I, too, will add something to the general entertainment, and recited some fine passages from the British poets.

We noticed that the Judge retained, too, a high appreciation of feminine beauty, and invariably selected a sister of Gen. John Cochrane, of New York, to walk into dinner, for a quadrille, a promenade, or a game of whist, in which game he was always victorious. The Judge, like Train, neither "smokes, nor drinks, nor chews, nor lies, nor steals, nor swears;" no wonder, with a clear conscience and good habits, he is what he is, at ninety-two. There is something very wrong in the lives of our men, when so many are old at seventy, with their limbs paralyzed, brain softened, and nervous power all gone. And there is a good time coming for the "dear men," when women are educated in body and mind, when elevated and enfranchised, they shall be healthy, happy, and independent; then there will be new life and force infused into their sires and sons. And this is the law by which we revenge our wrongs; so long as woman is degraded, she drags man down to her level.

We were delighted to find here a base ball club of girls. Nannie Miller, a grand-daughter of Gerrit Smith, is the Captain, and handles the club with a grace and strength worthy of notice. It was a very pretty sight to see the girls with their white dresses and blue ribbons flying, in full possession of the public square, last Saturday afternoon, while the boys were quiet spectators of the scene. We thought if the author of "the Spirit of seventy-six" had ever visited Peterboro, she would not have postponed the good time of woman's redemption to quite so distant a future. We remember that here, ten years ago, in a military company of young "white males," one black boy and one girl were enrolled, and marched round the streets to the tune of Hail Columbia *sung* by the band.

On last Sunday morning we had the pleasure of preaching in "the Free Church" on the "Women of the Bible," to a large and attentive audience. At five, p.m., as is the custom here, the congregation assembled to criticise the morning discourse, where we had quite a spirited discussion on the whole question of suffrage for woman. At the close, a rising vote was taken, which was almost unanimous in the affirmative, only one maiden lady, and one colored youth, Theodore West, rising in opposition. Walking in the cemetery that evening, we found Theodore wandering among the tombs. We remarked to our kinsman, that he seemed wholly given over to the dead past. Approaching him, Mr. Smith said, "So you are not willing that the women should vote." "No, sir," he replied. "Why," we asked. "Because," said he, "the Bible forbids it." "But suppose," we said, "that women have lunatics, idiots, drunkards, thieves, or murderers, for husbands, or have no husbands at all, what then?" Theodore thought a moment, and said, "When I am better informed, I will answer." E. C. S.

WORKING OF THE INCOME TAX.—An exchange says, a beauty of the present Income tax is, that one man has, say, forty thousand dollars invested at seven per cent. Another man works for a salary of, say, two thousand eight hundred dollars per annum. Under the workings of the Income tax, the latter pays precisely as much as the other. But how, if the forty thousand dollars are invested in untaxable government bonds?

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER IV.

OBSERVATIONS ON THE STATE OF DEGRADATION TO WHICH WOMAN IS REDUCED BY VARIOUS CAUSES.

(Continued from last week.)

BUT, treating of education or manners, minds of a superior class are not to be considered, they may be left to chance; it is the multitude, with moderate abilities, who call for instruction, and catch the color of the atmosphere they breathe. This respectable concourse, I contend, men and women, should not have their sensations heightened in the hot-bed of luxurious indolence, at the expense of their understanding; for, unless there be a ballast of understanding, they will never become either virtuous or free: an aristocracy, founded on property, or sterling talents, will ever sweep before it the alternately timid and ferocious slaves of feeling.

Numberless are the arguments, to take another view of the subject, brought forward with a show of reason; because supposed to be deduced from nature, that men have used morally and physically to degrade the sex. I must notice a few.

The female understanding has often been spoken of with contempt, as arriving sooner at maturity than the male. I shall not answer this argument by alluding to the early proofs of reason, as well as genius, in Cowley, Milton, and Pope,* but only appeal to experience to decide whether young men who are early introduced into company (and examples now abound) do not acquire the same precocity. So notorious is this fact, that the bare mentioning of it must bring before people, who at all mix in the world, the idea of a number of swaggering apes of men whose understandings are narrowed by being brought into the society of men when they ought to have been spinning a top or twirling a hoop.

It has also been asserted, by some naturalists, that men do not attain their full growth and strength till thirty; but that women arrive at maturity by twenty. I apprehend that they reason on false ground, led astray by the male prejudice, which deems beauty the perfection of woman—mere beauty of features and complexion, the vulgar acceptation of the world, whilst male beauty is allowed to have some connection with the mind. Strength of body, and that character of countenance which the French term a *physionomie*, women do not acquire before thirty, any more than men. The little artless tricks of children, it is true, are particularly pleasing and attractive; yet, when the pretty freshness of youth is worn off, these artless graces become studied airs, and disgust every person of taste. In the countenance of girls we only look for vivacity and bashful modesty; but the springtide of life over, we look for soberer sense in the face, and for traces of passion, instead of the dimples of animal spirits; expecting to see individuality of character, the only fastener of the affections. We then wish to converse, not to fondle; to give scope to our imaginations, as well as to the sensations of our hearts.

At twenty the beauty of both sexes is equal; but the libertinism of man leads him to make the distinction, and superannuated coquettes are commonly of the same opinion; for when they can no longer inspire love, they pay for the vigor and vivacity of youth. The French who admit more of mind into their notions of beauty, give the preference to women of thirty. I mean to say, that they allow women to be in their most perfect state, when vivacity gives place to reason, and to that majestic seriousness of character which marks maturity; or, the resting point. In youth, till twenty the body shoots out; till thirty the solids are attaining a degree of density; and the flexible muscles, growing daily more rigid, give character to the countenance; that is, they trace the operations of the mind with the iron pen of fate, and tell us not only what powers are within, but how they have been employed.

It is proper to observe, that animals who arrive slowly at maturity are the longest lived, and of the noblest species. Men cannot, however, claim any natural superiority from the grandeur of longevity; for in this respect nature has not distinguished the male.

Polygamy is another physical degradation; and a plausible argument for a custom that blasts every domestic virtue is drawn from the well-attested fact, that in the countries where it is established, more females are born than males. This appears to be an indication of nature, and to nature apparently reasonable speculations must yield. A further conclusion obviously presents itself; if polygamy be necessary, woman must be inferior to man, and made for him.

With respect to the formation of the fœtus in th womb, we are very ignorant; but it appears to me probable, that an accidental physical cause may account fo this phenomenon, and prove it not to be a law of nature I have met with some pertinent observations on the subject in Forster's Account of the Isles of the South Sea that will explain my meaning. After observing that of the two sexes amongst animals, the most vigorous and hottest constitution always prevails, and produces its kind; he adds—"If this be applied to the inhabitants of Africa, it is evident that the men there, accustomed to polygamy, are enervated by the use of so many women, and therefore less vigorous; the women, on the contrary, are of a hotter constitution, not only on account of their more irritable nerves, more sensitive organization, and more lively fancy; but likewise because they are deprived in their matrimony of that share of physical love which in a monogamous condition would all be theirs; and thus for the above reasons, the generality of children are born females."

"In the greater part of Europe it has been proved by the most accurate lists of mortality, that the proportion of men to women is nearly equal, or, if any difference takes place, the males born are more numerous, in the proportion of 105 to 100.

The necessity of polygamy, therefore, does not appear; yet when a man seduces a woman, it should, I think, be termed a *left-handed* marriage, and the man should be *legally* obliged to maintain the woman and her children, unless adultery, a natural divorcement, abrogated the law. And this law should remain in force as long as the weakness of women caused the word seduction to be used as an excuse for their frailty and want of principle; nay, while they depend on man for subsistence, instead of earning it by the exercise of their own hands or heads. But these women should not, in the full meaning of the relationship, be termed wives, or the very purpose of marriage would be subverted, and all those endearing charities that flow from personal fidelity, and give a sanctity to the tie, when neither love nor friendship unites the hearts, would melt into selfishness. The woman who is faithful to the father of her children demands respect, and should not be treated like a prostitute; though I readily grant, that if it be necessary for a man and woman to live together in order to bring up their offspring, nature never intended that a man should have more than one wife.

Still, highly as I respect marriage, as the foundation of almost every social virtue, I cannot avoid feeling the most lively compassion for those unfortunate females who are broken off from society, and by one error torn from all those affections and relationships that improve the heart and mind. It does not frequently even deserve the name of error; for many innocent girls become the dupes of a sincere, affectionate heart, and still more are, as it may be emphatically termed, *ruined* before they know the difference between virtue and vice: and thus prepared by their education for infamy, they become infamous. Asylums and Magdalens are not the proper remedies for these abuses. It is justice, not charity, that is wanting in the world!

A woman who has lost her honor, imagines that she cannot fall lower, and as for recovering her former station, it is impossible; no exertion can wash the stain away. Losing thus every spur, and having no other means of support, prostitution becomes her only refuge, and the character is quickly depraved by circumstances over which the poor wretch has little power, unless she possesses an uncommon portion of sense and loftiness of spirit. Necessity never makes prostitution the business of men's lives; though numberless are the women who are thus rendered systematically vicious. This, however, arises, in a great degree, from the state of idleness in which women are educated, who are always taught to look up to man for maintenance, and to consider their persons as the proper return for his exertions to support them. Meretricious airs, and the whole science of wantonness, have then a more powerful stimulus than either appetite or vanity; and this remark gives force to the prevailing opinion, that with chastity all is lost that is respectable in woman. Her character depends on the observance of one virtue, though the only passion fostered in her heart—is love. Nay the honor of a woman is not made even to depend on her will.

When Richardson makes Clarissa tell Lovelace that he had robbed her of her honor, he must have had strange notions of honor and virtue. For, miserable beyond all names of misery is the condition of a being, who could be degraded without its own consent! This excess of strictness I have heard vindicated as a salutary error. I shall answer in the words of Leibnitz—"Errors are

* Many other names might be added.

often useful; but it is commonly to remedy other errors."

Most of the evils of life arise from a desire of present enjoyment that outruns itself. The obedience required of women in the marriage state, comes under this description; the mind, naturally weakened by depending on authority, never exerts its own powers, and the obedient wife is thus rendered a weak, indolent mother. Or, supposing that this is not always the consequence, a future state of existence is scarcely taken into the reckoning when only negative virtues are cultivated. For in treating of morals, particularly when women are alluded to, writers have too often considered virtue in a very limited sense, and made the foundation of it *solely* worldly utility; nay, a still more fragile base has been given to this stupendous fabric, and the wayward, fluctuating feelings of men have been made the standard of virtue. Yes, virtue as well as religion have been subjected to the decisions of taste.

It would almost provoke a smile of contempt, if the vain absurdities of man did not strike us on all sides, to observe how eager men are to degrade the sex from whom they pretend to receive the chief pleasure of life; and I have frequently, with full conviction, retorted Pope's sarcasm on them; or, to speak explicitly, it has appeared to me applicable to the whole human race. A love of pleasure or sway seems to divide mankind, and the husband who lords it in his little haram, thinks only of his pleasure or his convenience. To such lengths, indeed, does an intemperate love of pleasure carry some prudent men, or worn out libertines, who marry to have a safe companion, that they seduce their own wives. Hymen banishes modesty, and chaste love takes its flight.

Love, considered as an animal appetite, cannot long feed on itself without expiring. And this extinction, in its own flame, may be termed the violent death of love. But the wife who has thus been rendered licentious, will probably endeavor to fill the void left by the loss of her husband's attentions; for she cannot contentedly become merely an upper servant after having been treated like a goddess. She is still handsome, and, instead of transferring her fondness to her children, she only dreams of enjoying the sunshine of life. Besides, there are many husbands so devoid of sense and parental affection, that during the first effervescence of voluptuous fondness, they refuse to let their wives suckle their children. They are only to dress and live to please them: and love, even innocent love, soon sinks into lasciviousness when the exercise of a duty is sacrificed to its indulgence.

Personal attachment is a very happy foundation for friendship; yet, when even two virtuous young people marry, it would, perhaps, be happy if some circumstance checked their passion; if the recollection of some prior attachment, or disappointed affection, made it on one side, at least, rather a match founded on esteem. In that case they would look beyond the present moment, and try to render the whole of life respectable, by forming a plan to regulate a friendship which only death ought to dissolve.

Friendship is a serious affection; the most sublime of all affections, because it is founded on principle, and cemented by time. The very reverse may be said of love. In a great degree love and friendship cannot subsist in the same bosom; even when inspired by different objects they weaken or destroy each other, and for the same object can only be felt in succession. The vain fears and fond jealousies, the winds which fan the flame of love, when judiciously or artfully tempered, are both incompatible with the tender confidence and sincere respect of friendship.

Love, such as the glowing pen of genius has traced, exists not on earth, or only resides in those exalted, fervid imaginations that have sketched such dangerous pictures. Dangerous, because they not only afford a plausible excuse to the voluptuary, who disguises sheer sensuality under a sentimental veil; but as they spread affectation, and take from the dignity of virtue. Virtue, as the very word imports, should have an appearance of seriousness, if not austerity; and to endeavor to trick her out in the garb of pleasure, because the epithet has been used as another name for beauty, is to exalt her on a quicksand; a most insidious attempt to hasten her fall by apparent respect. Virtue and pleasure are not, in fact, so nearly allied in this life as some eloquent writers have labored to prove. Pleasure prepares the fading wreath, and mixes the intoxicating cup; but the fruit which virtue gives, is the recompense of toil; and, gradually seen as it ripens, only affords calm satisfaction; nay, appearing to be the result of the natural tendency of things, it is scarcely observed. Bread, the common food of life, seldom thought of as a blessing, supports the constitution, and preserves health; still feasts delight the heart of man, though disease and even death lurk in the cup or dainty that elevates the spirits or tickles the palate. The lively, heated imagination, in the same style, draws the picture of love, as it draws every other picture, with those glowing colors which the daring hand will steal from the rainbow that is directed by a mind, condemned in a world like this, to prove its noble origin, by panting after unattainable perfection; ever pursuing what it acknowledges to be a fleeting dream. An imagination of this vigorous cast can give existence to insubstantial forms, and stability to the shadowy reveries which the mind naturally falls into when realities are found vapid. It can then depict love with celestial charms, and dote on the grand ideal object; it can imagine a degree of mutual affection that shall refine the soul, and not expire when it has served as a "scale to the heavenly;" and, like devotion, make it absorb every meaner affection and desire. In each other's arms, as in a temple, with its summit lost in the clouds, the world is to be shut out, and every thought and wish that do not nurture pure affection and permanent virtue. Permanent virtue! alas! Rousseau, respectable visionary! thy paradise would soon be violated by the entrance of some unexpected guest. Like Milton's, it would only contain angels, or men sunk below the dignity of rational creatures. Happiness is not material, it cannot be seen or felt! Yet the eager pursuit of the good which every one shapes to his own fancy, proclaims man the lord of this lower world, and to be an intelligential creature, who is not to receive, but to acquire happiness. They, therefore, who complain of the delusions of passion, do not recollect that they are exclaiming against a strong proof of the immortality of the soul.

But, leaving superior minds to correct themselves, and pay dearly for their experience, it is necessary to observe, that it is not against strong, persevering passions, but romantic, wavering feelings, that I wish to guard the female heart by exercising the understanding; for these paradisiacal reveries are oftener the effect of idleness than of a lively fancy.

Women have seldom sufficient serious employment to silence their feelings; a round of little cares, or vain pursuits, frittering away all strength of mind and organs, they become naturally only objects of sense. In short, the whole tenor of female education (the education of society) tends to render the best disposed, romantic and inconstant; and the remainder vain and mean. In the present state of society, this evil can scarcely be remedied, I am afraid, in the slightest degree; should a more laudable ambition ever gain ground, they may be brought nearer to nature and reason; and become more virtuous and useful as they grow more respectable.

But I will venture to assert, that their reason will never acquire sufficient strength to enable it to regulate their conduct, whilst the making an appearance in the world is the first wish of the majority of mankind. To this weak wish the natural affections and the most useful virtues are sacrificed. Girls marry merely to *better themselves*, to borrow a significant vulgar phrase, and have such perfect power over their hearts as not to permit themselves to *fall in love* till a man with a superior fortune offers. On this subject I mean to enlarge in a future chapter; it is only necessary to drop a hint at present, because women are so often degraded by suffering the selfish prudence of age to chill the ardor of youth.

From the same source flows an opinion that young girls ought to dedicate great part of their time to needle work; yet, this employment contracts their faculties more than any other that could have been chosen for them, by confining their thoughts to their persons. Men order their clothes to be made, and have done with the subject; women make their own clothes, necessary or ornamental, and are continually talking about them; and their thoughts follow their hands. It is not indeed the making of necessaries that weakens the mind; but the frippery of dress. For when a woman in the lower rank of life makes her husband's and children's clothes, she does her duty, this is part of her business; but when women work only to dress better than they could otherwise afford, it is worse than sheer loss of time. To render the poor virtuous, they must be employed, and women in the middle rank of life, did they not ape the fashions of the nobility, without catching their ease, might employ them, whilst they themselves managed their families, instructed their children, and exercised their own minds. Gardening, experimental philosophy, and literature, would afford them subjects to think of, and matter for conversation, that in some degree would exercise their understandings. The conversation of French women, who are not so rigidly nailed to their chairs, to twist lappets, and knot ribbands, is frequently superficial; but, I contend, that it is not half so insipid as that of those English women, whose time is spent in making caps, bonnets, and the whole mischief of trimmings, not to mention shopping, bargain-hunting, etc., etc.; and if is the decent, prudent women, who are most degraded by these practices; for their motive is simply vanity. The wanton, who exercises her taste to render her person alluring, has something more in view.

These observations all branch out of a general one, which I have before made, and which cannot be too often insisted upon; for, speaking of men, women, or professions, it will be found, that the employment of the thoughts shapes the character both generally and individually. The thoughts of women ever hover around their persons, and is it surprising that their persons are reckoned most valuable? Yet some degree of liberty of mind is necessary even to form the person; and this may be one reason why some gentle wives have so few attractions beside that of sex. Add to this, sedentary employments render the majority of women sickly, and false notions of female excellence make them proud of this delicacy, though it be another fetter, that by calling the attention continually to the body, cramps the activity of the mind.

Women of quality seldom do any of the manual part of their dress, consequently only their taste is exercised, and they acquire, by thinking less of the finery, when the business of their toilet is over, that ease which seldom appears in the deportment of women who dress merely for the sake of dressing. In fact, the observation with respect to the middle rank, the one in which talents thrive best, extends not to women; for those of the superior class, by catching at least, a smattering of literature, and conversing more with men, on general topics, acquire more knowledge than the women who ape their fashions and faults without sharing their advantages. With respect to virtue, to use the word in a comprehensive sense, I have seen most in low life. Many poor women maintain their children by the sweat of their brow, and keep together families that the vices of the fathers would have scattered abroad; but gentlewomen are too indolent to be actively virtuous, and are softened rather than refined by civilization. Indeed the good sense which I have met with among the poor women who have had few advantages of education, and yet have acted heroically, strongly confirmed me in the opinion, that trifling employments have rendered woman a trifler. Men taking her* body, the mind is left to rust; so that while physical love enervates man, as being his favorite recreation, he will endeavor to enslave woman: and who can tell how many generations may be necessary to give vigor to the virtue and talents of the freed posterity of abject slaves?†

In tracing the causes that in my opinion have degraded woman, I have confined my observations to such as universally act upon the morals and manners of the whole sex, and to me it appears clear, that they all spring from want of understanding. Whether this arises from a physical or accidental weakness of faculties, time alone can determine for I shall not lay any great stress upon the example of a few women,‡ who, from having received a masculine education, have acquired courage and resolution; I only contend that the men who have been placed in similar situations have acquired a similar character, I speak of bodies of men, and the men of genius and talents have started out of a class, in which women have never yet been placed.

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* I "take her body," says Ranger.

† Supposing that women are voluntary slaves—slavery of any kind is unfavorable to human happiness and improvement.—*Knox's Essays.*

‡ Sappho, Eloisa, Mrs. Macauley, the Empress of Russia, Madame d'Eon, etc. These, and many more, may be reckoned exceptions; and are not all heroes, as well as heroines, exceptions to general rules? I wish to see women neither heroines nor brutes; but reasonable creatures.

(To be Continued.)

The casual observer will easily scan,
That all inventive genius is not found in man.

A mother and daughter residing in Buffalo, N. Y., are both inventors. The latter, at the age of fourteen, invented a Hair Crimper, upon which, as a new and useful article, a patent has been granted by the U. S. The mother and daughter have also invented a household article, combining eighteen independent uses, for which application for patent has been made. Machinery is now being prepared, and they will soon commence the manufacture of these articles. Before long you will hear and see more of woman's inventive genius and industry, as she comes to be the recognised equal and rival of man in the sciences and industries of the age.

WOMAN'S RIGHTS IN THE FIFTEENTH CENTURY.

(Continued from our last.)

CHAPTER I.

GOD, the author and Father of all, "created man in his own image"—but he created him male and female. The Eternal is magnificent in the abundance of favors with which he enriched both the sexes. All the difference which is made between man and woman is simply physical; the command given to them as to all other living creatures—to "multiply"—made necessary this difference. In all else they are alike; the soul of the woman is in no respect of a different sex, from that which animates man. Each has received a soul absolutely, like that of the other, and of equal powers. Mind, reason, the use of words, are gifts to woman as to man. Man and woman were created for the same ends, and the difference of their sex will make no difference in their future destiny; for we read in the Gospel, "Man and woman after the resurrection will not marry nor be given in marriage, but shall be as the angels." We must conclude then, that as regards their souls, there can be found in either no claim to supremacy over the other! since on the contrary, each received in creation a soul equal to that of the other in grandeur, nobility and perfection. But if we study closely some other attributes of the race, we shall find that in these points, the female sex is indeed elevated above the male sex. And this it is which I shall endeavor to demonstrate here, in a manner which shall make doubt impossible. The means of which I shall avail myself to prove this assertion, shall not be simply apparent reasons, or such as are foreign to the subject; neither shall they be foolish substitutes of logic, used by Sophists to embarrass their listeners. But our proofs shall be founded on the testimony of good authors, on positive facts and histories, on solid reasons, on the authority of the Holy Scriptures, and on civil and canonical law.

First then, I will say that woman, as a creation, is superior to man, since the name given to the first woman is far more noble than that received by man. Adam signifies *Earth*, and Eve signifies *Life*. As much then as Life is more elevated than Earth, so much the more noble and perfect of the two creations may woman be regarded. It may be objected here, that I have no reason to found my judgment upon the excellence of objects by the name they bear. Now we know that he who, having created all things from nothing—gave to them their distintive names—knew all things, before thus naming them, and consequently, as he cannot make mistakes, the names he gave must signify the nature, use, and properties of the objects named. Such was in fact the beauty of ancient names, as the Yeoman laws attest. They were adapted to the objects which bore them, and thus gave a clear explanation of their nature. For this reason, proofs derived from names carry great weight among Theologians and Jurists. It is thus that we read in Scripture of Nabal, "that his name implied that he was foolish, and that folly accompanied him everywhere." Saint Paul in his Epistle to the Hebrews, wishing to show the excellence and superiority of Jesus Christ above all the children of men, proves it thus: To Jesus Christ "was given a name above every other name," that at the name of Jesus, every knee should bow—in heaven, on earth, or in hell ("under the earth"). Add to this, that in the law, much regard is had to names, which gives rise to questionings and disputes which it would be wearisome only to detail here. It is sufficient to reiterate that proofs drawn from names are mighty in jurisprudence. If the complaisance of my readers will not suffer me to give for the honor of woman such *explanation* as I would wish of the *name* bestowed on her, it will permit me at least to say, that according to the mysterious characters used by Cabalists, the *name* of the first woman holds much more relationship to the ineffable name of God than that of the first man, which has no resemblance to that of the Eternal, either in regard to the characters with which it is written, or in their number. But enough of this kind of testimony. Few persons read this kind of literature; fewer persons, still understand it. Besides, it requires too much explanation to be attempted here with profit.

We now proceed to prove the excellence of woman by reasons drawn from the very object itself; that is to say, from woman herself, her functions and her uses. If we examine the Scripture attentively, we shall see, starting with the creation, how the origin of woman is most noble. We see the difference in the creatures of God to consist in this—that some are not subject to change and corruption, and others are subject to both. Besides, we learn that the order which the Creator followed in the formation of these classes, was to commence with what was most noble in the first class, and finish on the contrary with the most noble in the second class. Thus we see he first created angels and spirits! for it is the belief of St. Augustin, that the soul of the first man was created simultaneously with the angels, before the formation of his body. Next he created incorruptible things, the heavens, the stars, and the elements, which, notwithstanding their incorruptibility, suffer many changes. It is from the elements that all bodies are found which are subject to corruption—commencing always with the lowest, and rising always by degrees to the most perfect. Thus then, he formed minerals,—then vegetables, plants, trees, and all which has life; afterward, he created animals commencing with reptiles, advancing to those which live in water, then those which inhabit the air, reaching finally the quadruped, which walks the earth. God finished his work by the creation of man and woman, whom he made in his own image. He first made man, and then woman, as being the crowning piece and perfection of his work, and his most magnificient ornament. In fact, we know of no other creation after woman, she being, as it were, the most excellent object created. She is to us the last formation of God's hand—we know of no other created after her. Woman being then the last object created, being the end and perfection of all the works of the most high, who can dispute her original excellence and grandeur. Without her, in fact, the universe would not have been entirely complete, for we cannot suppose that the Almighty finished a work so perfect as is the universe, by an incomplete, inferior creation. In fact, all this great universe having been created as an extended and perfect circle, it is reasonable to believe it completed in a point, which unites closely the two points by which it was commenced, and should be finished. Thus although woman, according to the order pursued in the *formation* of all creatures, was the last *being* made, notwithstanding in the order of the *design*, woman may be considered the first creature, by her grandeur and advantages over others. And if it be permitted me to avail myself of terms used by philosophers; I would say with them that—"the *end* for which everything is created, is the first thought suggested to the mind, though it may be last executed." It is in this sense that woman is the last work of God. She entered the world after it was perfected, as into a palace prepared for this queen of the universe. Duty and justice then call upon all creatures to love, respect, and honor woman, and to find happiness in her guidance, because she was originally the end and the queen of creation, of which also she was the perfection, the ornament, and the glory.

Scripture establishes forcibly the grandeur and nobility of woman, even above man, in her creation, by the separation of the places in which they were found. Woman, indeed, was created like the angels in a paradise—a place famed and lovely, man, on the contrary, was created as were the animals outside of Paradise. God afterward led him to Paradise where woman was to find life. (It is perhaps for this reason that woman accustomed to elevation of place and birth, often receives from nature this special privilege, not to feel blindness or confusion in her sight, however elevated may be the position from which she looks down. And more, if a man and woman fall in the water and cannot receive succor, the woman will reappear on the surface sooner than the man, who revives sooner than she.

That the nobility of man derives new eclat from the dignity of the place whence he had origin is an idea generally entertained, as is clearly confirmed by civil laws and sacred canons. Besides, it is the custom of all people to think much not only of men, but even of animals and inanimate things, that have the advantage of, a renowned birthplace. It is thus that we see Isaac directing Jacob, his son, not to take a wife from the land of Canaan, but from Mesopotamia, because he believed the origin of the latter to be more desirable. It is in this sense that we read in the Gospel of St. John, that when Philip told Nathanael of his meeting with Jesus of Nazareth (son of Joseph)—Nathanael replied to him, "Can any good come out of Nazareth?"

So we see the prevailing impression supporting our claim,—but enough on this point; let us pass to other proofs.

Woman also supassed man by the quality of the matter of which she was formed. Man in fact, was created from inanimate matter, but woman was formed from matter already purified, animated, vivified, which substance was part of a body, which had been united to a soul, whose nature is divine. Besides, God made man of earth, which by its nature and the co-operation of celestial influences was, in one sense, the mother of all the animals. Woman, on the contrary, was created by the single act of God, the *influences* of the elements and nature having no part in her formation. Woman was made in all her perfection of a rib, which was taken from the side of man, without his knowledge, so deep was the sleep which God brought on him. In one sense then, man seems more the production of nature, and woman the work of God. It is for this reason that woman may be considered more than man the image of divine beauty, and sometimes even now, she is radiant with this beauty. Do not her beauty and charms convince us sufficiently of her origin in her perfect condition? In fact, true beauty being nothing else than a ray of the eternal beauty, which sheds itself on created things, rendering them brilliant. Sovereign beauty seems to have chosen woman rather than man for such reflection. Thus the body of woman is the most to be admired. Her skin is delicate and fair, her head well made, her long and lustrous hair disposed with grace. Woman has a dignified air, an agreeable manner, a beautiful face, her forehead uncovered, her eyes more brilliant and sparkling than those of man, managing their glances gracefully, inspiring amiable gayety. In a word, without entering into a longer detail, all was beautiful and perfect in the physical conformation of the woman. Add to this, that her walk is modest, her movements more decorous, her gestures more noble than those of man, besides, the harmonious disposition of her body, her figure, her carriage, render her infinitely above all other creatures, among whom there is no spectacle more marvellous or more worthy of admiration. Indeed, unless blind, we cannot fail to see that in woman was united all that is beautiful in creation, so that all regarded her with surprise, loved and respected her. Thus we read in Genesis, that "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." The Scripture tells us, that Sara, wife of Abraham, was beautiful. David speaks thus to Abigail, "Go in peace to thine house; I have hearkened to thy voice, and have accepted thy person."

But in addition to these advantages of beauty, woman was endowed with modesty, which surpasses all that can be said of it. Her whole formation cherishes this modesty, and nature protects her sensitiveness, even after death, for Pliny remarks, and it is often noticed, that the bodies of drowned women lie on the water with the face downward, while those of men float on the back.

But what shall I say of the power of speech—that gift of Heaven which makes us even physically distinct from the animal race. Hesiod calls it "the most precious treasure man possesses." Does not woman speak with more delicacy and grace than man? Is she not more abundant in discourse and happier in the choice of her expressions? Whatever may be our attainments, did not woman, either as mother or nurse, first teach us words and their use in expressing ideas, and who can doubt that the creator of all things made, in this respect as in others, the wisest provision for the human race. It is rare to find a woman deprived of the gift of speech. May we not then count it an honor to woman that she excels man in that which most distinguishes him from the animal.

"THE REVOLUTION."

Translated for "THE REVOLUTION" from the "Opinion Nationale."

"PRINCIPLE not Policy! Justice not Favors! Men, their rights, and nothing more! Women, their rights, and nothing less!" Who speaks in this firm, dignified, and reflective tone? Is this the sickly, feeble, capricious creature pictured by Michelet? Is this either the housewife or the courtezan of Proudhon? It is that woman of New England (of the New World) who was the most ardent promoter, the firmest and most devoted adherent of that Abolition League, which, having endured the disgrace and persecution meted out to all progress, has accomplished, after a struggle of more than thirty years, a brilliant victory for the right (over existing facts) in the abolition of slavery. "THE REVOLUTION" is a weekly paper, whose proprietor is Miss Susan Anthony, and whose principal editor, Mrs. Cady Stanton, has long been known (as a claimant in favor of the acknowledged rights of woman) and may be considered, indeed, the head of this movement in the United States. The position of woman in that country, is *believed* to be the most enviable in the world. There, we are told, woman is respected, defended, avenged, regarded as a sovereign. Agreed; but we recognize the *old* system; less fully realized than elsewhere; that is all. American women, like those of England, and more than those of France, have perfect liberty to come and go, and to marry without control. But, freed from the government of parents, they are none the less subjected to that of the husband

whom the law constitutes as their guardian in civil matters. Confided from infancy, as it were, to their own supervision only, they abdicate on attaining their majority. Born in a free country, and having more general knowledge than men because these latter are absorbed from an early age in matters pertaining to commerce and business. Women are not *citizens*, and are *condemned*, as it were, to frivolity, because active life and work are refused to them. The American makes it a subject of pride to hold woman in a condition of absolute idleness, entertained by the cares of an elaborate toilet, and the supervision of a numerous and luxurious household retinue. The *duties* of housekeeper (which have been represented as entrusted entirely to women) are most generally fulfilled by young girls, aged women and widows; and it must be admitted that in according to them this means of support induced, indeed, by necessity—since the feminine population of the sea coast far surpasses the masculine population in numbers, the public finances realize a decided commercial advantage. But in the United States, as in France, it is well understood, that a female teacher, performing equal work, for an equal number of hours, is to be paid only a half of the salary allowed to a male teacher, and that the highest educational functions are to be carefully reserved for men. Thus discarding the differences which appear on the surface, and guarding against the superficial enthusiasm of travellers, we are led to perceive that the real conditions of customs and ideas on this subject are not very essentially diverse from each other in any countries at this epoch. The Woman Question is the same in the United States as in Europe, and with the exception of some modifications (which I acknowledge to be considerable), it is proposed in the same manner. Essential *realities* put aside, American women are treated with more attention and are more honored than French women. The *exterior* respect, which is here individual and voluntary, is in the United States obligatory. The Anglo-Saxon spirit, much less logical than ours, takes a serious view of all things, even to absurdity. To the Frenchman (born with a mind of different mould) the respect due to a being (to whom is scarcely accorded the common sense necessary to self-government) can only be an agreeable pleasantry, which he offers voluntarily, but only in such degree as may be convenient to himself. Thus the man of the people, who is not governed by ceremony—we say nothing of the men of the lower classes, and the independent thinkers—is disdainful and even brutal to women; leaving to "men of society" those genuflexions, that outward culture, which have never hindered the devotees from breaking the idol. The Anglo-Saxon, on the contrary, can, without difficulty, perfectly assimilate tradition and progress, deference and disdain, cultivation of manner and the taste of independence. Happily there are found in this race, both male and female logicians. In proof of this we offer the platform of the reformers of "The Revolution." "In politics, *intelligent* suffrage without regard to sex or color. For equal labor, equal pay. The working day to be reduced to eight hours. Abolition of standing armies and party despotisms. Down with politicians; Live the people." "In religion—more reflection. Knowledge, not superstition. Personal merit. Love to man, as well as love to God." They demand, also, that education shall be less theoretical and more practical, "less of fiction, more of fact." Their financial system only, appears to us, a little questionable, and much too American, but the Anglo-Saxonism must break out in some direction.

With this exception, all is comprehensive and fearless, and especially does their declaration of principles in the matters of religion appear so to those who know how great is the power of tradition in the United States. "Knowledge, not superstition;" "Love to humanity (demanded) as well as love to God;" "Personal virtue." It is the demand of free thought; thought which is freer—the fact cannot be concealed—in Protestant countries than it is *here*.

The United States is the country where Providence seems to be resolving national problems, and where faith is, if possible, more necessary to safety than elsewhere. We find new proofs of this assertion in this very journal, "The Revolution," which proposes so distinctly "liberty of thought."

A correspondent—a countrywoman living on the border of Lake Ontario—affirms the express will of the Creator in regard to Female Suffrage, and vivaciously reproaches Adam (who places himself in the position of protector) for a double weakness: first, in having eaten the apple without resistance; then in denouncing his wife, laying all the responsibility on her. Outside of these correspondences, which are very varied and curious, the tone of the proprietor and editors of "The Revolution" (for women do not exclusively handle the pen in this paper) is dignified, elevated, sometimes spiritual and convincing. Their style is simple and firm. There is none of that abundant phraseology which often renders the reading of American journals really wearisome. We recognize serious and intelligent minds, assured in their convictions, a little disdainful, perhaps, toward their adversaries, but without malice, reproving with a smile. And as we have seen in their programme (quoted in its most essential parts), the cause of woman is not the *only* object of these courageous revolutionists. They realize all the claims of justice, and declare for the laborer as well as for woman, for the black as for the white; they attack resolutely all the defects of a social system, which in their country, as in our own, gives all privileges to wealth and idleness.

This journal, established by women, and supported by them, is the only one (at least of our acquaintance) which represents Socialism in the United States; that practical, serious socialism which seeks in science and human nature the solution of that menacing problem, which proposes itself (whatever may be said) to all minds, whether through fear or through hope.

Everywhere changes are indicated in the atmosphere. There is a revival ahead, and this time it is truly democratic. This question of the Rights of Woman in all countries holds a place in the first rank of vital questions. America, by imposing votes, prepares its solution. The English Parliament accords to its consideration a strong minority. In France it is the question of the day in social economy, in literature, and in journalism.

Propounded before the first revolutionary assembly by the most powerful minds of the epoch—smothered, opposed by every means, yet always revived and sustained—this question has a history (among us) from the time of the Girondins to that of Saint-Simonism, and from that time to the present day. For some years past books on woman have abounded. The first written by bad-tempered authors, or by too tender poets, were only brutal pamphlets or erratic fantasies. They exposed man much more than they unveiled woman. If they inflamed superficial minds, they were revolting to just intellects, and approached truth *only* in showing where it certainly was *not* to be found. Noble and vigorous responses were made to them. To-day the subject presents itself in a new light. The world begins to perceive that in a social point of view it is a matter of vital importance whether women are to be honest mothers, or simply lorettes and courtezans of different degrees and circumstances. We must consider, and we are forced to admit, that it is a serious fact to be either sustained or opposed by at least half of the human race; and these democrats, these conservative monarchists of the fireside, seriously agitate among themselves the idea that women are capable of rearing young democrats for the safety of society. Men be on your guard. Logic is inflexible. To make democrats women must be democrats themselves. There is but one step from emancipation to a higher life. In granting to woman her right to be a human being, we can take no middle ground.

Andre Leo.

TURNING COATS.

Editors of the Revolution:

There is a great deal said now-a-days about you and your compeers turning your coats or *shawls*, by leaving the *Anti-Slavery Standard* and the republicans and going to the democrats. If you would "follow your *Master whithersoever He goeth*" you *will* do *this*, and many other things not approved of by "the disobedient and gainsaying" of this generation. The Jews were the chosen people of God, so long as they did His will, but there came a time when *He* "*turned* to the Gentiles." There also came a time when His male disciples grew lax in their devotion to the cause of truth and right; "some even doubting" of Him altogether; *then* He sent a woman to tell His *chosen* disciples that He had *risen*, and would yet lead them, if they would follow Him. So it is now; *men* have proved recreant to the great responsibilities their headship involves, and God will yet compel them to recognize woman as a "fit help" in teaching the way of salvation, and equally worthy of honor, profit, and emolument, instead of being a mere *slave* to man's passions, propensities, and desires. There are many incongruities in the composition of mankind caused by their parents being mis-mated. It is difficult to foresee how society will ever be harmonized.

I am so situated that it is very nearly impossible to spend the time necessary to get subscribers for your, for *our* priceless paper, but I am a *silent* partner in the concern. I feel that its mission is one of vast importance to our race, both *male* and *female*. The *farce* of pinching one side of the face to make the other smile has been played out. I have a title to a piece of property in W——n, D. C., (if nothing occurs to prevent) I intend shall be used in some way to hasten the good time coming. My mother was a Christian, and her last words to me were, "Do all you can to better the condition of our sex."

E. M. A.

Naples, N. Y., July 22, 1868.

WHAT THE PRESS SAY OF US.

From the (Lyons, Mich.) Present Age.

We take pleasure in recommending "The Revolution," published at 37 Park Row, to our readers as a most able advocate of this measure, the success of which is only a question of *time*.

We take equal pleasure in recommending the *Present Age*, a large, well-printed and ably-conducted journal, devoted extensively to Spiritualism, but, as its name indicates, dealing effectually with the great questions of humanity in all its present needs.

From the Internal Revenue Record.

After giving name, place, terms, name of proprietor, editors, and all about us, the *Record* proceeds:

The watchwords of this sparkling and earnest paper are: "Principle, not policy; justice, not favors; men their rights, and nothing more; women their rights, and nothing less." And if there be a nobler rallying cry for working men and working women, kept down by the oppression of unjust laws and prejudices, we have yet to hear it. No man, woman or child relinquishes power unless compelled by principle or force, and it is not to be expected that man will part with the power of the ballot to woman without a struggle, but he will and he must in this generation. Intelligent woman is entitled to a voice in the making of laws which are to govern her, and the grossest injustice is obvious in not permitting her to express it. The *working* single women need the ballot for their protection, and "The Revolution" is doing good service in the cause of "equal and exact justice to all."

The *Record* appreciates "The Revolution" and its objects. We could not state them better. There can be no "nobler rallying cry for men and women kept down by oppression;" there is no holier work for men or angels than ours, rightly comprehended. There is not a suffering son or daughter of the human race who has not an advocate and friend in "The Revolution," and for whose amelioration it does not exist and labor.

From the San Jose (Cal.) Mercury.

"The Revolution."—This is a live radical paper, published in New York by Susan B. Anthony, and edited by Elizabeth Cady Stanton and Parker Pillsbury. It aims at radical reform in politics, religion, finance, labor social life, etc. It lays the axe at the root of existing evil in a manner to astonish the thin-skinned patriotism and morality of the age. It demands the ballot for woman with a persistence, backed up by sound argument, that will brook no denial. And why should she not have the ballot if she wants it? What argument, based on common sense, can be adduced against investing any and every class of citizen with the right to be represented in a representative form of government? Anything less than political equality must of necessity be in direct antagonism with the spirit of republicanism, and must ever remain a bone of contention until the "right comes uppermost," and justice is fully done. There can be no half-way house, or permanent middle ground, between absolute despotism and absolute equality of race and sex before the law. These two extremes—the extreme of injustice and the extreme of justice—like the upper and nether millstone, will grind "exceeding fine," until every vestige of barbarism, old fogyism, and intolerance of every kind shall melt away. We say, if woman wants the elective franchise she should have it. If she does not want, or ask for it, she should be taught to want it. It is essential to her independent self-hood as an individualized conscious intelligence. It would open up to her new avenues of thought, and lead her to something higher and truer than a lifeless devotion to fashionable and frivolous nonsense—the bane and curse of social life. We bid "The Revolution" all hail! May it obtain a wide circulation throughout the land.

For some reason California is in advance of

almost all the states on the question of woman's elevation, not only to suffrage and citizenship, but to all the dignity and glory of humanity and immortality. If half the mighty works which have been done for her improvement and exaltation in some of the states had been done in California, there is certainly good reason to believe she would be there exercising and enjoying all the civil and political rights of an American citizen. We thank the *Mercury* (messenger of the gods) for its generous notice of "THE REVOLUTION," and congratulate the people of that noble state on their possession of so able and admirable a representative of the American press.

From the Jefferson (Ohio) Sentinel.

"THE REVOLUTION."—This is the title of a very lively quarto issued weekly from New York, Susan B. Anthony, proprietor, and Elizabeth Cady Stanton and Parker Pillsbury, editors. It is the organ of an association for the promotion of "Women's Rights," and all the interests usually advocated under that head, among the prominent agitators of which subject are the editors and proprietor of "THE REVOLUTION." It is altogether a spirited journal, and sufficiently effervescent to furnish an unlimited number of soda fountains. To ensure this, George Francis Train is a regular contributor and patron. To those who are given to this subject of "Women's Rights," it will be of interest. For our own part, we confess to being a little tired of the discussion of this question, believing that society is ready to give woman all the *rights* she is inclined to improve. As to the "set" of which Mrs. Stanton is the leader, and their movement, we know of no better comment than that contained in an old couplet, which we quote—much in the state of mind in which a boy throws a stone at a hornet's nest:

"A whistling girl and a crowing hen
Are good for neither God nor men."

Sentinel means one set to watch, to guard. It is a pity to find one so asleep at so important a time, and in such a place. The *Sentinel* is a republican journal, was once the organ of the now historic Joshua R. Giddings, and then deserved its name; is published still almost on the very acre where repose his ashes. Giddings, the first to welcome Mrs. Abby Kelley Foster to the hospitalities of his Ohio home, and proud to work by her side for the abolition of pro-slavery in the district he so ably represented for so many years; who always cooperated with her and the Joneses, the Griffings, the Gages, and other noble women who then lived in Ohio, and with Giddings redeemed it from an old, effete, mildewed, black-law democracy, and made it the pride of the Union. The *Sentinel*, too, is on the same street and nearly next door neighbor to the intrepid old Ben Wade, champion of women's rights, as well as everybody's rights; and is surrounded, too, in its town with some of the best and bravest women the world has seen, its own family included; and yet the tribute it brings to the noblest enterprise that ever yet blessed the world, the benediction it pronounces upon it is the like of this:

A whistling girl and a crowing hen
Are neither good for God nor men.

O *Sentinel*, son of the morning, how art thou fallen!

From the Darlington (S. C.) Southerner.

PROGRESS.—We receive from New York a spirited paper called "THE REVOLUTION," which is edited by women, and is an earnest advocate of "woman suffrage." The subjoined extract may serve to show the style of argument which it presents.

The *Southerner* then copies one of our best articles, showing our cause and its doctrines in the most favorable light.

From the N. Y. Citizen.

"THE REVOLUTION" comes to us, fresh, lively and grotesque every week—sometimes melting with a woman's tenderness, and sometimes vigorous with a virago's denunciations of the wrongs suffered by her sex. We are avowedly, unalterably, and actively for Woman's Rights, as advocated by "THE REVOLUTION."

As every brave and intelligent woman is "avowedly, unalterably and actively" for Ireland's Rights, as advocated by the New York *Citizen*.

The Mount Carroll (Illinois) *Mirror*, the *North Missourian*, the Pontiac (Illinois) *Sentinel*, and several other excellent journals, still give occasional insertion to our Prospectus in full—a generosity which is not overlooked nor unappreciated.

LETTER FROM MR. TRAIN.

THE PALL-MALL GAZETTE IN A RAGE AT COSMOPOLITAN FOR PUBLISHING TRAIN ON WOMAN—FIFTEEN COLUMNS OF TRAINISMS IN IRISHMAN, UNIVERSAL NEWS AND COL. FULLER'S PAPER—"THE REVOLUTION" SHOULD VOTE IN NOVEMBER—WHY NOT TEST IT AS E. C. S. DID M. C.?—NOTHING VENTURE, ETC.

DUBLIN, FOUR COURTS' MARSHALSEA, July 18. 1868.

DEAR "REVOLUTION": Terrible storm in London on woman. *Pall-Mall Gazette* and *Cosmopolitan* fighting over "Train's Woman" in England. Read Fuller's blast and my seven columns in his paper. Read *Irishman*; three columns on Costello and Warren. Read *Universal News* six columns on Liberty.

LETTER FROM GEORGE FRANCIS TRAIN.

JOHN STUART MILL, MR. TRAIN, AND COSTELLO AND WARREN.

FOUR COURTS' MARSHALSEA, July 17.

DEAR "IRISHMAN": You have seen Mr. Mill's question, *in re* Warren and Costello, and Lord Mayo's reply, in this morning's papers. The mountain has been in labor and a mouse is born. Joy to the world! Mother and child are doing well. Suppose Warren and Costello were Fenians in America, what is that to England? As well arrest Senator Conness, an Irishman, or Congressman Robinson, an Irishman, should they land at Sligo, Queenstown, or Dungarvan, they having used war words against England in America. No difference between these men and others. *Bah.* Are they not American citizens? *To arms*, Americans! *To arms!!* Were they at the Tallaght rising? NO DIFFERENCE. Did they have papers, revolvers and munitions of war? NO DIFFERENCE. Did Costello and Warren, by word or act in Ireland, conspire against the government? *Again*—"*Time hardly come.*" When will it? Twelve years—fifteen years—or when? Is there then a doubt about the legality of arrest? Has the Cabinet, then, been discussing the matter? Does Lord Mayo dare to insinuate that he will arrest ANOTHER AMERICAN citizen for "words spoken in America?" These men were convicted of no act in British waters—Buckley, the informer, even refusing to swear anything of the kind. Lord Mayo's government must *give up the men*, OR AMERICA WILL IMMEDIATELY DECLARE WAR. No nonsense. In the name of the American people who vote in November—in the name of one million of Irish voters, I say, GIVE UP THE MEN, or I hereby, in their name, declare war against England.

"God save Ireland."

GEORGE FRANCIS TRAIN.

LONDON PITCHING INTO FULLER, AS AMERICA PITCHED INTO "REVOLUTION"—TOO MUCH TRAIN.

TRAIN OIL.—"Too much Train oil," remonstrates "a Subscriber," alluding to the verbal Mississippi which George Francis Train is pouring through our columns. If 500,000 "subscribers" will write us the same complaint within the next ten days, we shall be satisfied. Touching train's imprisonment, if he is in jail for a bill that he "long ago paid," we mean to have him out.—*Cosmopolitan.*

The old, old story, wherever I drop down. But don't it make the papers sell?

ALL CHAFF.—This is the compliment that some of our readers pay to the writings of George Francis Train. But among the "chaff" we find now and then grains of wit, sense and truth. For instance, his letter to her Grace the Duchess of Sutherland in last *Cosmopolitan* is as true as gospel.

"THE REVOLUTION" AMONG THE LADIES IN THE LONDON CLUB.

From "The Ladies' Club," in Cosmopolitan.

Madame Dubois.—Who cares for a country which has lost all *prestige?* The last echo from it is a bull-fight at Havre. The Spaniards as a race have lost all their taste for the sublime—a lazy, blaze, corrupted people may require such sights to make them relish some excitement, but to the French and English, where animals are protected against cruelty, such an exhibition is an *avant taste* of the horrors of Dante's Hell—it should not be allowed.

Senora Christina.—Pray don't make my blood boil. Did not Rome show the example, and can we help our tastes for ancient and noble pastimes? Why don't you look at home, you will see more cruelties? Look at that Rochefort of the *Lanterne;* what a wretch he is! Beating men, "sans defence," with a leaden cane. Those fighting bulls of society are the worst kind, believe me.

Madame Dubois.—We won't quarrel; let us go and see Joubi-Tabouma. The Queen of Moheli is at the Louvre. She is a sweet little woman, and looks at home in her wide *culottes.* Colonel Passot, an officer of the first empire, is with her; he taught her French, which she speaks admirably, when she was but a child. Her stepson, a tall, good-looking young prince, in a Turkish costume, will amuse you. Come.

Mrs. Washington.—The nomination of Seymour and Blair has made me very hopeful and very happy. I know both of these gentlemen very well, and they are admirably qualified for the high offices to which they have been nominated. Gov. Seymour is a thorough statesman, and a man without reproach. Gen. Blair is every inch a soldier—a gallant, noble, thorough-bred gentleman. Our country may well be proud if the people have the good sense to elect Seymour and Blair in preference to Grant and Colfax.

Princess Fedoriska.—I hope, my dear Mrs. Washington, your wishes may be realized. I see the *Cosmopolitan* is delighted with the democratic candidates. I have often heard Col. Fuller speak of Horatio Seymour as one of the best men in America. By the way, I see the New York ladies have been copying us by forming a club. Did you read a notice of it in last week's *Cosmopolitan!*

Mrs. Washington.—O, Yes, and I know several of the members. Miss Alice Carey, the president, is a charming poet, and Madame Le Vert is well known as the author of several popular books, and a lady in the highest social position. Her husband, Dr. Le Vert, who died during the war, was the most eminent physician of Mobile.

Madame Dubois.—Will they publish their "conversations" as we do?

Mrs. Washington.—I hope so. I am going to write to Madame Le Vert to send us a regular report, and I am sure the editor of the *Cosmopolitan*, who I know is an old friend, both of Miss Carey and Madame Le Vert, will be happy to publish them. This, I am sure, would create a great sale for our journal in America.

Mrs. O'Connor.—A capital idea. We shall then know all the little social matters on the other side of the water, which will be so interesting to the ladies on this side.

Mrs. Washington.—What a charming visit Longfellow must have had at Tennyson's, in the Isle of Wight. I have no doubt these kindred spirits were very happy together. No doubt our sweet singer of the "Psalms of Life" was much more at home with the Laureate than he was with the Queen, and yet it was paying the poet a very great compliment for her Majesty to send for him.

Mrs. O'Connor.—Call it rather an unusual compliment, for I esteem those whom nature has crowned more highly than those whom chance or accident has raised to the throne. But when will the world learn to estimate men and women for what they really are, and not for what they happen or seem to be!

WHY DON'T YOU WALK UP TO THE POLLS IN NOVEMBER AND VOTE FOR PRESIDENT?—SCOTLAND'S BURNING.

THE RIGHT OF WOMEN TO VOTE AT PARLIAMENTARY ELECTIONS.—The Gateshead overseers have placed two females on the borough register to try the question whether a female is eligible to record a vote in the case of a contested parliamentary election. The decision of the revising barrister in this case will be looked forward to with interest.—*Edinburgh Courant.*

ENGLAND IS MOVING.

WOMEN'S SUFFRAGE.—The overseers of the township of Conside and Knitsley, West Durham, having resolved to put on the parliamentary register all women possessing the necessary qualifications, have prepared their list in conformity to such resolution. The overseers of Marsden, in Lancashire, have agreed to place duly qualified women on the list of voters.—*Irish Times.*

Does the word "male" appear in the Constitution? If so, why did Sumner try to place it there? Who of you in America have made the trial of voting for President? If taxation without representation is tyranny, it applied to the women of the Revolution as well as the men. Take my advice, ladies of Park Row, test the question. Go up and vote in November. I believe there is no law against it; and all who are taxed, of proper age, have the right under the Constitution. Why don't you make a test of it, as Lilly Maxwell did?

GREENBACKS MEAN AMERICAN INDUSTRY—SPECIE PAYMENT MEANS BRITISH MANUFACTURERS.

The democratic platform says greenbacks. Does the world give up its Thanatopsis.

FREE TRADE.—All depends on definitions. Free trade may be a very good or a very bad thing. Free trade, like free speech, free labor, free men and free women, is one of the attributes of the Divine Social Order, but is not possible, in its best sense, in our form of so-called civilization.

Much may be known of a man by the company he keeps. What is called free trade has been advocated in this country mainly by the democrats, although when in power they have never dared to establish anything but the swindle of "a tariff for revenue," a contrivance that has all the evils of a protective tariff and none of its benefits. It is to the democrats, also, that we owe the first attempt at protection, but it was protection not of labor or laborers, but of the southern slaveholder in the raising of cotton [and the enslaving of his fellow-men, who had the misfortune to be black and weak. No party has ever been base enough to bid so high for the votes of those who claimed that capital rightfully owned the laborer, as that which advocates a pretended free trade; that party which is actually leucocracy while it is nominally democracy.

Is it not *prima facie* evidence against this pretence called free trade, that it should have such advocates? *It has its most earnest supporters among importers of foreign goods, especially among foreign agents, who, by a knack they have with the Custom House, control the importations, as against those who honestly pay the duties. What such people mean by free trade is freedom to buy my labor at the lowest starvation price, and to sell its products at the highest swindling price.* The problem of free trade will solve itself when the laborer is free to possess the product of his labor.

Apply justice to the production and possession of property, and its exchange will speedily arrange itself. Free the laborer from the domination of capital by making him the owner of the capital he produces, and you have the conditions which make genuine free trade possible.

Free trade means 1,000,000 paupers; 600,000 drunkards' children in factories instead of schools; 100,000 prostitutes in London, and 20,000,000 of slaves in England—slaves worse than any other slavery, where

Our sons are the rich man's serfs by day,
Our daughters his slaves by night.

"THE REVOLUTION" Free Trade paragraph quoted above is suggestive:

THE WORLD'S SPECIAL DONATED MORE TO IRELAND SINCE HIS ARREST, THAN THE QUEEN IN THIRTY YEARS.

From the Dublin Irishman.

The "Queen's health" was proposed at the Limerick banquet, and received with "the customary honors." It is a pity people can't be honest. What terms are those to propose her Majesty's health in? They should have proposed: "The health of the chief absentee, in connection with absenteeism in general," to be replied to by—proxy. "O, the Queen cannot visit Ireland or remain there for more than a few days because she has no palace—build her a palace," and "let us build her a palace," cry some. Has she a palace in Switzerland? Yet here is what we read: "The Queen proposes to visit the Continent in the course of the recess. The journey will include some parts of Switzerland; and a *house has been taken* at Lucerne, where her Majesty will remain from three weeks to a month!" We care little whether she go or stay, but care something about clearing off false pretences. Her majesty could have "taken a house" at Bray or Killarney, as readily as at Lucerne—so don't let us hear any more fustian pretexts. She goes to Switzerland, and not to Killarney, just for the same reason that she subscribed to Luther's statue in German Worms, and refused point-blank to subscribe to the statue of the spotless and great Reformer, Father Mathew, in Irish Cork. Her Majesty does not subscribe to local celebrities, said her secretary, in reply to the committee's request, in those words, or words to that effect. Father Mathew a local celebrity! He did more for Ireland than Queen Victoria; for the matter of that, George Francis Train, now in the Marshalsea, has probably spent as much money here in his short tour as her Majesty has during her long reign.

AN IRISH WOMAN COMMANDING THE ARMY OF AMAZONS.

Women are looking up. Their stock is rising. Man better not sell women *short*. Very *long*. Physically, Intellectually, and Politically, the women of "THE REVOLUTION" are ahead? Above *Pa!* Nothing will *Ma* their future.

Brigadier-General Eliza Lynch leads the female forces, the Amazonian army, of gallant Paraguay, fighting for its independence. She is the Irish wife, we understand, of the President of Paraguay, General Lopez. She has the reputation of inspiriting Paraguay in this desperately brave and heroic war.

Lieutenant-Colonel Margaret Ferreira and Captain Annie Gill support her—the name of the latter sounds Irish also. They defend the Pass of Tebicuari with a force of women and girls against the attempts of the Brazilians and Buenos Ayres republicans.

The women of Paraguay are standing forth for their country's independence, like the women of Poland, like the women of Limerick, and they have found another Joan of Arc, another Maid of Saragossa, another Grace O'Malley in an Irish lady—Brigadier-General Lynch! Shall the United States, and France, and the civilized world permit this unequal and murderous contest without a word of protest? Shame upon such men—on such civilization?

WILL THE WOMEN OF "THE REVOLUTION" PLEASE EXPLAIN WHY WOMEN PREFER MEN DOCTORS?

LADY DOCTORS.—To the Editor—*Sir:* In your last number there is a report of the second refusal of the Farringdon general dispensary to admit ladies to medical and surgical practice there; and also a letter from a London midwife, complaining of the loss of her name-plate from her door, which robbery she attributes to "practical joking" by medical students. It would seem, therefore, that there is at present a contest going on between male and female medical practitioners of a rather acrimonious character. Now, at this juncture, I wish to point out that, in my opinion, medical men would not, as some seem to apprehend, injure their profession by admitting women to practice; for, in precisely similar circumstances, with my own profession—that of music—and I speak with a knowledge acquired during upwards of thirty years' practice—we, men, do not find that women teachers interfere with us in the least. The fact is, that the generality of ladies prefer to be attended by gentlemen; and although parents may sometimes call in ladies to attend their children, partly from the lower scale of charges at which such professional superintendence is offered, still even in those cases the "master" is ultimately called in to complete the work by means of his "finishing lessons." I believe that precisely the same results would occur in the medical profession. I am, sir, yours sincerely,

JOSEPH R. W. HARDING, New-cross.

CHRISTAIN ENGLAND GIVES TWO POUNDS FOR WHIPPING YOUR WIFE.

The English amusement of wife-beating is not, after all, a very expensive luxury. On Wednesday, "a young man occupying a respectable position," was brought before the Birmingham bench, charged with cruelly beating his wife, to whom he had been but two months married. He knocked her down and blackened her eyes, without the slighest provocation; then stripped her naked and flogged her with a horsewhip from head to foot. The details of the shocking and barbarous cruelty created a great sensation in court. One of the witnesses deposed that the complainant was "one mass of weals from the top of her shoulder to the sole of her foot, and the weals were crossed." The penalty inflicted was *forty shillings fine!* which the model husband at once paid, and went his way rejoicing. A heavier punishment has often been inflicted on a starving boy in Ireland for the theft of a turnip.

LOVE MUST BE TRANSITORY, FRIENDSHIP MAY BE LASTING.

When women vote there will be less of what the world calls love and more friendship. Love is simply appetite. Friendship is true affection. Rare as is love, friendship is rarer, is a proverb in Spain. Love is of the earth—earthy. Friendship is of the spirit—spiritual. The one is of the body, the other of the mind. Eat, drink, and be merry, for to-morrow we die, is love. Read, reflect, and be happy, that ye may live, is friendship. Love is a mistress. Friendship, a wife. Love is the kiss of passion. Friendship the embrace of respect. Let "THE REVOLUTION" open up a new vocabulary. Brain must go with ballot. GEORGE FRANCIS TRAIN.

WOMAN AS A FARMER.

IN Vineland, New Jersey, a place of ten thousand inhabitants, thirty-five miles south of Philadelphia, women are demonstrating what they can do at farming. These women are not coarse or illiterate, but some of them have been highly educated and possess well-cultivated minds. I do not know how many there are here who own farms, which they have brought into cultivation solely by their own efforts, but I will speak of a few that have come under my immediate notice. The first one who gave me an account of her work is a maiden lady of about forty. She had been a school teacher in Massachusetts for sixteen years, she got weary, as she said, of being a slave for others, and thinking a farmer's life more to her heart, came to Vineland and bought ten acres. She has been here three years, and has five acres in good bearing condition, all the work except the clearing of the land has been done by herself and a boy thirteen years old; and from being weak in some directions she has become strong and healthy. I next saw another maiden lady of the same age. She was educated as a physician, but her health giving away, she came here and bought ten acres; and with the assistance of only a boy, she has five acres under nice cultivation, and she says she never had so good health in her life. I have been in this place but a few weeks, and have made no effort to find out how many such cases there are here, but I am told there are many, and that it is well demonstrated in this place that woman excels as a farmer. I have met more than a dozen women, who are widows and take all care of large gardens, and they are the finest I have seen, abounding in the most delicious fruits, and beautiful flowers. One lady, who does all the work in her garden, and who, I had noticed, had been engaged a few days past in painting the outside of her house, I was a little surprised on hearing the next week that she had on the Sabbath previous filled with good acceptance the pulpit of the Unitarian church, in the absence of the minister. Indeed, all the women I have met in this place are women of splendid minds; and oh, how glad they are to know that there is one spot on the earth where they can follow out their own natural feelings without being insulted on every side by conservatism and ignorance! Here, too, they can dress with garments befitting their taste and work. These women wear both the short and the long; the short for the garden and kitchen, and the long for the parlor, thus combining use and taste in dress, rather than following fashion and custom. And so too in regard to diet; having plenty of vegetables and fruit, they make these their chief articles of living, and are not constantly inducing disease as are people of the cities by eating so much animal food.

I have given these few facts, and those who wish to know more about Vineland, would be well received and well repaid if they should visit it. And the advocates of Equal Rights will find a strong battery planted here in behalf of their cause.

Yours respectfully,

LIZZIE LEAVENWORTH.

MISS COPELAND is manager of one of the Liverpool theatres.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, AUGUST 6, 1868.

THE WORK OF THE HOUR.

Last week we called attention to the coming campaign. We renew the summons. On every hand the cry is heard, make ready for the conflict! Man has exhausted his power to save, and saved nothing, not even himself. He has tried to found a republic and failed, ignominiously failed. He planted it like Lisbon on a volcano, and the war quake shook it down. He has tried for more than three years to rebuild, to reconstruct, and failed again. Indeed, his last state is worse than the first if possible. He learns nothing by experience. All history, all Scripture, all philosophy, are to him sealed books. He is still vainly striving to join together what God has eternally put asunder. Both the great political parties pretending to save the country, are only endeavoring to save themselves, but are really destroying each other and their country more and more. In their hands humanity has no hope. The sooner their power is broken as parties the better for themselves even, as well as for their country and the world.

"The Revolution" calls for *new* constructions, not reconstructions. Old foundations as well as old fabrics must be removed. Down with Politicians, up with the People, has been our cry from the beginning. Who will aid us in our grand enterprise of a nation's salvation? Who will not aid us, shall we not rather ask? Do you read "The Revolution?" Are you a subscriber? Have you asked your neighbor to subscribe for it? We mean to make it a very gospel of salvation. It is already becoming so to multitudes. No other journal in the nation is so broad in its demands, so divine in its design and purpose. Our clientele are the oppressed of all classes, all peoples. For all such we labor; all such we wish to bless. The least of all our brethren share our sympathy, are included in our hope and purpose of salvation.

Shall not this word prevail with many to aid us by energetic and hearty co-operation in extending our circulation as fast and as far as possible? Next week we will point to particulars other departments of the work. Woman must have the ballot. She can have the ballot. She shall have the ballot, in the name of justice, for the sake of humanity, and according to the laws of the living God! S. B. A.

Skaneatelles.—We are informed that on Sunday next Mrs. Stanton and Miss Anthony will attend Friends' Meeting in Skaneatelles. As these ladies are now visiting and travelling among their numerous friends in the central and western portions of New York, readers of "The Revolution" will be glad to learn that their coming is everywhere greeted with joy, and their word and work heartily approved.

MORE UNSATISFIED.

What shall be done to appease the indignation or assuage the grief of those sensitive ones who would have earths, but no earthquakes, seas without storms, skies, but no clouds and thunder, and millennium without moral and religious agitation? Such was our anxious inquiry while reading the following excerpts from the pen of a lady who writes many letters (most of them very good) from Washington to the New York *Independent:*

O, *Independent*, I am so tired of the woman who spends the very time in which she might be doing in making an outcry! Who will hinder her, in this land at least, from making the very most of herself as a human being? Through personal discipline and development, woman already has it in her power to attain to such a broad intelligence, to such a high standard of womanly wisdom and loveliness, that man, beholding her, will be ashamed to deprive this soul of his soul of a single legal or natural right. Half the trouble now is, that the women who are making the loudest demands for themselves and their sex are so angular and harsh, so vociferous and so rampant, so persistent in claiming their right to do a man's work in a man's way, that men listening are horrified, and see nothing in the enfranchisement of women but the desecration of their home. Don't worry, my brethren. Nature is mightier than all. She is scarcely responsible for the aggressive men-spirits which, having lost their way in the universe, sometimes reappear to fight in the person of some abnormal woman. All the same there is no power, no honor, no fame, which can recompense the real woman for what she has lost, if, winning public applause, she has sacrificed the spiritual beauty of her womanhood, and the most precious ministry of her woman's life in a happy home. The women that I like are those who do whatever they are best fitted to do, without noise or complaint. So I thought the other day, while sitting in a breezy school-room on the outskirts of Washington.....The primitive contraband school was a lair crowded with little darkies, more antic than monkeys, with a distracted New England girl, with disheveled hair, flying about among them with a stick.....All the pupils are of African blood; a few quite black, but the majority are nearly white.....It was curious to study these faces where it took moments to discover their faint traces of African lineage.....It was hard to realize that the handsome young lady by my side, with rose-pink cheeks, sea-green eyes, and dainty kid gloves of the same hue, and costly appareling of silk, would have been turned out of the Washington horse-cars two years ago, because of the deep wave in her dark hair. This outrage was committed against a pale, intellectual girl sitting by the desk, who beyond doubt I believed to be an Anglo-Saxon, till informed of this fact.

There was once a man on the earth (the *Independent* at one time appeared to have great respect for him) whose doctrine and philosophy led to a great deal of uneasiness of the kind complained of by the lady from Washington. His answer at one time was, "Suppose ye that I am come to send peace on earth? I tell you nay, but rather division!" And again; "Think not that I am come to send peace on earth; I came not to send peace, but a sword." "A man's foes shall be of his own household." A flat contradiction of the song of the heavenly host at his birth. "Peace on earth." Who this aggrieved writer is, we do not know. Had she been known as an active worker in the cause of woman and the slave, we must have heard of her. Lucretia Mott we know, and Abby Kelley Foster, and Fanny Gage, and Sojourner Truth, but who is she? Flippantly enough she talks (not scolds, O, no!) about "the women so angular, so harsh, so vociferous, so rampant, so persistent in claiming their right to do a man's work in a man's way, that men listening are horrified;" but what has she herself done! Where are her sheaves? With marvellous charity she concedes that such beings "are scarcely responsible," but why then fret about them? "Half the trouble now is," she declares, that these women over do. Perhaps the other half is, that the like of her have done nothing. That may be good reason for their extreme course, if extreme it be. When Dr. Channing rebuked Rev. Mr. May for unwise and heated zeal in the Anti-Slavery cause, Mr. May gently answered, "Why, then, do not you, doctor, and your discreeter brethren, set us an example? We do the best we know, the best we can; why do you not take the work out of our hands?"

It is very easy for the passengers who ride, to scold about the engine that draws them, or the greasy, grimy, perhaps vulgar and profane engineer, who directs it. The passengers in palace cars with good fire, carpets, cushions, and comfort, may rail at the brave fellow who holds their lives in his hand, with his levers and brakes, his eye on every inch of rail he traverses as well as on every bone and sinew, breath and fiery entrails of the iron Griffin he rides and guides, through cold and storm, by night and day; but they know little (and seem to care less sometimes) of the responsibilities with which he is invested; and which should he for a moment forget, to take counsel of his carping, fault-finding charge behind, might result in disaster if not destruction to all on board. The fable of the bright winged butterflies, mocking and laughing at the brown and sweaty faced haymakers in the field, is not without use and application.

But the closing passages in the extracts under consideration are worthy attention. "*Little darkies more antic than monkeys*" would not be out of style in the democratic press, but it seems hardly worthy the *Independent*. At least, it would not have been before that paper declared for General Grant, whose habits it used to rebuke instead of excuse; and who holds that if Negro Suffrage is permitted, a war of races must follow;" a foolish and most inexcusable blasphemy, which the *Independent* also once condemned. If the *Independent* has become a chosen, valiant champion of such a candidate for the Presidency, it is not to be expected that it will be squeamish about language, when only "little darkies more antic than monkeys" are to be described in its columns. But let that pass.

It turns out after all, that a majority of these "darkies" are "nearly white!" "handsome young ladies, with rose-pink cheeks," pale, intellectual girls, some of them; "one I believed beyond doubt, to be an Anglo-Saxon, till informed" to the contrary! Now there is one question that should be asked, and its changes rung until the whole nation is made to blush and be ashamed at what must be its true answer; and that is, whose is the fault that in the wholesale robbery of the African race the color even has not been spared? The Leopard does not change his spots, but not so, the Ethiopian his skin. Whose is the fault that so many of his race have faded into Anglo-Saxon paleness? Is it the result of unlawful co-mingling of black men and white women? God forbid! Nobody ever said it. Nobody would believe it if everybody said it. If everybody swore it was so, it would be downright perjury instead of truth. The one damning fact is, it is wholly the result of that horrible havoc of colored female virtue by white men (or monsters) which has been perpetrated for almost a hundred years! Was it Chancellor Harper who once said in the Southern Literary

Review, in justification of such diabolism, that it gave the South the purest white female population to be found on the earth!

And we prate of amalgamation! of miscegenation! And some, even women, scold at the way the workers work. Few seem satisfied. Had the heart of the fair and fastidious Washington correspondent of the *Independent* been made to bleed through thirty years of Anti-Slavery conflict over this and kindred abominations of the system, she might write in other strain than now of the "little darkies;" but above all of the women who having survived that conflict, are now rounding up their life-warfare in, it may be, "*angular, harsh, vociferous, rampant, persistent*" demand that the slave-woman, so long a victim, shall at last have all the protection for her virtue, liberty, and life, that the ballot and all the means which republican, Christian civilization can give. P. P.

SOUTHERN TONE AND TEMPER.

We have always insisted that the war of the rebellion still continues, and will, until peace is underpinned by justice and righteousness. Neither great political party believes in "The Revolution," and both alike disregard its counsels. Since the democratic nominations were made, we have been constant and urgent in our demand for a new party. Every day shows our demand to be more and more reasonable and important. The demoralization of the public mind and heart increases like the spread of a plague. Over it the popular press and pulpit have lost their power. Indeed, the evil is justly chargeable to these two institutions. Party spirit rules both, and burns almost as furiously in one as the other. The moral element in both is alike paralyzed. The south sees no conscientious regard for justice and truth in the north, and, of course, spurns any such sentiment as foolishness, for herself. Met by force, she threatens force. Ruled by men in several of the states who would be denied the right of suffrage in some of the northern and all the middle and western states, she must of necessity feel most bitterly humiliated and degraded. And so she opposes or threatens to oppose force to force, encouraged both by the attitude of the democracy, led by Hotspur Blair, the nominee for Vice-President, and the unscrupulous disregard of all honor, fairness and right of the republicans on the question of colored and woman enfranchisement. That the south deserves her degradation may be true; but she knows, and everybody knows, she does not deserve it at the hand of such republicanism. And as there is no conscience, or moral sense, or sentiment opposed to her at the north, she threatens more war, as in the following extracts of a speech by ex-Gov. Perry, of South Carolina, at a great meeting to ratify the Seymour and Blair nomination:

The issue now before the American people in the ensuing Presidential election, is one of liberty and despotism. If the radicals succeed, our republican system of government is gone forever. A military despotism will be established all over this continent, OR A CIVIL WAR WILL ENSUE MORE BLOODY AND DESOLATING THAN ANY WHICH HAS EVER DECIMATED THE EARTH. It behooves every one, then, to be up and doing. All should be active in the canvass, and leave no stone unturned which may contribute to success. Let a convention be called for the purpose of nominating Presidential electors. Have ABLE, ACTIVE, ENERGETIC, AND BOLD MEN nominated in every section of the state—one in each Congressional District, and two for the state at large—whose duty it shall be to address the people and STIR THEM UP TO A SENSE OF THE IMPENDING DANGER. In doing so they should appeal to the colored people of the state, and show them that their true interests are identified with those of the white race, and that they should no longer place themselves as slaves under the lead of unprincipled carpet-baggers and southern renegades, who are using them only as tools for their own selfish aggrandizement. They should also be told, that while they continue to act with those bad men, in oppressing and disfranchising the democrats, they will not be employed or favored by the democracy of South Carolina. * * * It is against nature and reason to suppose that any one will clothe and feed and give employment to others, who are his oppressors and destroyers.

Gen. Wade Hampton has spoken in tones far more bellicose than these. The threat to starve the colored people into submission is no new element in political party tactics. Twenty and thirty years ago, abolitionists, mechanics and others, were starved out of town in many places by whigs and democrats for refusing to be identified with the miserable, pro-slavery and time-serving spirit and policy that everwhere prevailed. Even the churches often proscribed and virtually martyred their own members for exactly the same reason. The *Liberator* and other anti-slavery journals were filled with the records of these proscriptions in the earlier years of the anti-slavery struggle. Let no innocent one suppose this mode of political conflict originates with the south. P. P.

ST. PAUL ON DUTIES OF WIVES.

"Wives submit yourselves to your own husbands as unto the Lord."

We are glad to see that "The Revolution" is advising its readers to get married. This is more sensible and commendable than anything we have heretofore discovered in the organ of Woman's Rights. It puts its advice in the form of an argument why *men* should get married; but that is doubtless from ideas of delicacy, and from its knowledge that men cannot get married without making an equal number of women wives. If "The Revolution," having got thus far, will now enforce upon its readers St. Paul's excellent advice in reference to the duty of wives toward their husbands, it will enhance the domestic happiness of not a few households. See Ephesians, v. 22.—*N. Y. Times.*

If the reader will refer to this chapter and verse he will find that the Bible view of a husband is of the most exalted and perfect character. In his divine love, purity, wisdom, and self-sacrifice, his relation to his wife is compared with that of Christ to the Church. To such men "The Revolution" would most earnestly recommend all noble women to give their love, admiration and respect. Wherever there are husbands who bear the same relation to corrupt human nature that Christ did to the Church, who are as superior as he was in all the cardinal virtues, the Christian graces, the all-seeing wisdom of a great divine soul, we advise their wives to be led, guided, and directed by such husbands; to sit at their feet, and reverently learn the will of God concerning them! But surely the *Times* does not recommend this godly submission spoken of by the apostle, on the part of all men, to every type and shade of manhood. You would not admit that he intended to teach, for example, the wives of the forty thousand drunkards in the State of New York to follow their advice or submit to their idiotic vagaries; that the wives of corrupt, time-serving politicians should learn patriotism of them; that the wives of bigoted sectarians should learn religion at their feet; that the wives of murderers, thieves, liars, gamblers, should learn morality of them; that the wives of false, cowardly editors should learn wisdom of them; that the wives of licentious men should learn virtue of them; that the wives of Wall street brokers should learn political economy and finance of them. No, no! this would be absurd. When woman is commanded submission to any human authority, it presupposes in all cases something superior to herself. In harmony with this higher idea, the Methodist Church has lately struck the word *obey* from its marriage service. E. C. S.

COLORED DEMOCRATS AT THE SOUTH.

It is a great mistake to suppose the colored voters at the South are all republicans. The democracy are weaker there than they are wicked, if possible, or they would have had the whole of that element with it long ago. Had they been emancipated, they would have fought the battles of the Confederacy and saved it. Had they been kindly treated by their old masters since they were made voters, they would have ensured the success of the democratic party against the world. As it is, thousands are enrolled as democrats, and clubs are already organized in several states. The Southern newspapers contain many accounts like the following from the New Orleans *Times*, as well as reports of proceeding of Colored Club meetings in various places:

We have received several communications inquiring if negro clubs will be allowed to take part with the democrats in the coming campaign. There is nothing in the world to prevent them so doing. Upon the application to the State Central Committee at the democratic headquarters, their services will be cheerfully accepted, and positions assigned them in all political demonstrations made in behalf of the cause that aims at the overthrow of the carpet-baggers and scallawags. We do also advise them to lose no time in organization. The campaign has already opened and will be prosecuted with unflagging energy.

Commenting on this, a writer in the New York *Times* says, "This is very judicious, and in every respect just," and adds:

The colored people have a preponderant vote, of which they cannot be deprived except with their own assent. This is not to be expected. It is, therefore, very important that the white citizens should receive the application of that vote for the restoration of the public welfare. This may only be done by securing the confidence of the colored people, and by explaining to them that their interests are identical with that of all other permanent citizens of the South. To deliver this vote to adventurers without a social tie may be to add the colored vote to that of the antagonists of Southern interests. Gradually and surely this diversion of the colored vote will be effected. The first step to secure their confidence would be to satisfy them that their title to themselves shall never be disturbed. This done, the rest will follow.

THE FRANKING PRIVILEGE.

A Washington correspondent of the New York *Times* writes of the Congressional Halls deserted, that of the members of either House only a sufficient number of each party remain to supply the necessary franking of campaign documents. And this leads him to say, if the dear people were fully aware of the generosity with which the autographs of members are given to outside parties to save the expense of postage stamps, given to be used for private correspondence, contrary to express law and to the detriment of the national revenue, they would find occasion for an additional cry of retrenchment. We have alluded to this same evil (if evil it be) in "The Revolution" once or twice; but as it is the only instance we know of, in all government plundering, where the people are permitted to share the spoils, we have felt disposed to look at it rather charitably, even though we ourselves be not among the more favored ones.

A WIFE-WHIPPER WHIPPED BY WOMEN.

The Milwaukee *Wisconsin* gives the following account of a scene which shows that women, too, are catching the prevailing and increasing Lynch-law infection. Carlyle tells of an Irishwoman who accidentally caught the small-pox and gave it to a large number of English ladies, thus proving that she also was a woman and a sister! Women act in Wisconsin as men are acting everywhere, showing that they can avenge their wrongs; that they can fight; and wherefore should they not vote? But to the account:

Last evening one Mr. Downer preferred a charge of assault with intent to kill against a number of his neighbors. Downer was a sorry-looking object—his looks giving the truth to the assertion that he had suffered some hard usage. His clothes were torn and thoroughly soaked with water, his face was scratched, and he held in his hand bundles of his hair and whiskers which he said had been pulled out. He was sitting in his house down on the beach, quietly doing nothing at all to break the peace, when all the women that lived about there entered, and before he had said a word, assailed him with clubs, sticks, guns and brickbats, and beat him shockingly. He knew all the women, and he wanted them arrested and punished. A well-known citizen entered the court-room and told the story in a manner which did not add much to the credit of Downer. The gentleman had been on the beach for an evening promenade, when his attention was attracted by loud cries from a knot of shanties some distance away. Going to them he found Downer indulging in his usual amusement, whipping his wife, and the woman, suffering from the blows, was uttering heart-rending cries. The gentleman, well aware of the danger of interfering between husband and wife when quarrelling, nevertheless was about to interfere, when his attention was attracted to the actions of a woman, who looked as though she had the strength of a young Samson in her limbs. She ran from shanty to shanty calling out the women, who promptly responded, and it did not seem to be more than ten seconds before a dozen were assembled, each armed with a mop, a broom, a fire-shovel, or a pair of tongs. The band marched directly to the house whence came the cries, and, without the ceremony of knocking, entered. The gentleman followed, deeply interested. There was a sound of voices, as if somebody was ordering somebody else out of the house in very coarse language, sadly mixed up with oaths. Then there was a general onslaught upon the wife-whipper. Mops that had been soaked in dirty water swabbed his face; blows from brooms came thick and fast upon his head. The astonished wife-whipper dropped the subject of his blows and looked to his own safety. He struck at one of the women with his fist, and this brought up the rear-guard of fire-shovels and tongs. On his head came the blows thick and fast. He grappled with one of the women. The rest immediately dropped their weapons and grappled with him. Strong they were, their union perfect, and their cause just. They fairly scratched Downer upon the floor, and scratched him up again. They left the imprints of their nails upon his face, and hands, and neck. They pulled out his hair. Resist he tried to, but he was as a child in the hands of these strong-armed women, and he soon found it out. Cowed, beaten, demolished, he bellowed like a bull, and begged that they would not kill him.

Woman's Pluck.—Brawny men have made themselves merry at the suggestion that there should be women on the police force of cities and large towns. But read what the New Hampshire *Independent Democrat* says of some of the women there:

A man named Allen got out of his cell in Manchester jail, on Tuesday, while the jailor was absent, and when the jailor's wife unlocked the kitchen door to let in a female prisoner he rushed out, threw her down, and choked her; but she rallied and threw Allen in turn, and nearly mastered him. He got out, however, and was pursued by three other women, who pounded him with an umbrella (the only weapon at hand), and just as he was entering a piece of wood was caught by a couple of men and taken back to jail. The women showed pluck, and should be promoted.

FREE SOILISM OF FRANK BLAIR.

A St. Louis correspondent of the N. Y. *Evening Post* furnishes a long biographical sketch of the democratic candidate for the Vice-Presidency. Of his Anti-Slavery or Free Soil professions of several years ago, he says:

Somebody may ask how it happens that a man with such strong free soil or anti-slavery opinions running through his record, can now be in full sympathy with the Wade Hampton party. To this query it is only necessary to say that the whole basis or substratum of Frank Blair's free soil doctrines was the consideration of expediency, or what was best for the whites, and the material prosperity of the state. He always lacked the motive of assailing slavery as a moral wrong, he failed to grasp the underlying principle that the evil is wrong in itself, but applied himself vigorously to proving that free labor is the cheapest and that emancipation would enhance the taxable property of the state. His proposition to colonize the blacks in Central America shows how little regard he had for the rights of the colored men of the country. No—his free soilism was of that type which, if it had prevailed, would have changed the system only in name. The idea of elevating a black man by giving him the elective franchise was as abhorrent to him as to the old slaveholder. In his present position he is entirely consistent with himself, for his whole political platform consists of surface principles.

If this were all there is to be said against him, he might be the candidate of a vast preponderance of the republican party as well. For how are their anti-slavery or free soil professions seen to be better than his?

INFANTICIDE.

Judge Ludlow, of Philadelphia, in pronouncing a death sentence on a poor, ignorant, friendless and forlorn girl who had killed her newborn child because she knew not what else to do with it, addressed her thus:

Hope not against hope; the only pardon which can in any event cleanse your soul from the stain of this guilt must be granted by that Divine Being who was the author of your child's life, and who made it in his own image.

And now, as magistrates, clothed with this power, nothing remains for us to do but obey the command of the constitution and laws of this commonwealth, and proceed to announce the judgment of the law, which is: [Here all the judges rose.]

That Hester Vaughn, the prisoner at the bar, be taken from hence to the jail of the County of Philadelphia from whence she came, and that she be there hanged by the neck until she is dead. And may God have mercy upon her soul.

The account adds: the poor woman appeared still unable to comprehend her situation, and although the tears flowed freely, it appeared to be more the result of her desolate condition, abandoned as she was by every one, than because of her probable death.

If that poor child of sorrow is hung, it will be deliberate, downright murder. Her death will be a far more horrible *infanticide* than was the killing of her child. She is the child of our society and civilization, begotten and born of it, seduced by it, by the judge who pronounced her sentence, by the bar and jury, by the legislature that enacted the law (in which, because a woman, she had no vote or voice), by the church and the pulpit that sanctify the law and the deeds, of all these will her blood, yea, and her virtue too, be required! All these were the joint seducer, and now see if by hanging her, they will also become her murderer.

A woman in Somerset, Mass., put her mowing machine together, harnessed her horses, and cut four acres of grass one day last week. During the recent war a good many women became "mowing machines," and did the haying and harvesting while husbands and boys were away in the harvest fields of death.

INFAMOUS RIOTING.

When young women have their Harvards and Yales, endowed with millions, and still clamoring, as both those colleges now are, for other millions, to increase the salaries of professors and enlarge their operations, is it probable the newspapers will contain items about them like this?

After the great rowing match at Worcester, Mass., on Thursday, the students of Yale and Harvard joined in a riotous demonstration. They tore down curtains, broke windows and furniture, overturned everything moveable in the streets, tore down signs and defied the police. Thirty of the rioters were arrested and the riot quelled. Sixteen of them were Friday morning fined twenty dollars each.

Talk of the Ku Klux Klans at the South! Our colleges, and especially Harvard and Yale, are a disgrace to even American civilization. It is high time that at least half the students were girls, and half the professors women. Not even the most orthodox churches would be any better than Harvard College, made out of male members alone. Forward, then, with the women.

SOUND COMMON SENSE.

The West is sparkling all over with newspapers that talk like the following. The Burlington (Iowa) *Hawk-Eye* heads an article *Woman*, and writes so as to wake the Wapello *Republican* of the same state into a strain like this:

The *Hawk-Eye* is out in an able article advocating equal political rights for all, including women. That's our ticket, too, and it will win, in the course of time, as certainly as that truth is mighty and will prevail. No man can give a good reason why it should not be adopted at once. The mass of American women are as intelligent to-day as are the mass of men, while they are vastly more moral. We never knew an instance in which a majority of the women of a community were on the wrong side of any great moral question, and their general influence is such that we cannot afford to do without it in public affairs. We put out our moral eyes and turn loose the lesser elements, as represented by ignorant, depraved, vicious men, and they expect humanity to march in a straight line to governmental justice. It is one of the things that "can't be did," and we do not see the propriety of continuing the experiment. If anybody is to be deprived of the suffrage, let it be the depraved and the vicious, the drunkard and the idler, the vagabond, but as for our intelligent mothers, sisters, wives and daughters, they are eminently entitled to the right. Suppose there is a brainless woman now and then who does not want the right and would not exercise it if she had it, that is no argument against the great mass of intelligent women who would.

What a French Woman Did.—Marie Anne Victoire Boivin, a French lady, who lived during the latter part of the eighteenth century and the first part of the present century, succeeded by her diligent study and persevarence in obtaining a high distinction as a medical woman, notwithstanding all the tendencies of the time to impede and disparage her; and she is still widely known by her works on obstetrics. So much confidence was placed in her, that royalty was often her patronizee; and the university of Marburg, wishing to show her respect, conferred the degree of Doctor of Medicine upon her.

With this example of conservative France, why should the medical profession, and especially the medical colleges of young and progressive America, treat the women who choose this profession so contemptuously? But the women of to-day (thanks to the "strong-minded") have now colleges of their own, and are compelled to beg no more at the gates of men's.

NEW YORK STATE TEACHERS' ASSOCIATION.

This body held a large and interesting meeting last week in Owego. The Owego *Gazette* says that among those present was Miss Susan B. Anthony, proprietor of "The Revolution," who took active part in the discussion, speaking with much earnestness on the Report by James Johonnot, of New York, on the Culture of Women. Miss Anthony, too, was heard with deep interest in her report on the Schools of Rochester, her home in years past, though one of the male teachers there, Mr. De Graff, seems not to have been particularly edified, and spoke with much warmth and earnestness in defence of the school officers and educational interests of that city.

On the question of a compulsory law in regard to education, Miss Anthony said, "*Cash* is a more potent argument with the laborer than *lash*, and a much more effective means to secure the education of every child in the state, would be an amendment of the Constitution that should allow every *person* of twenty-one years of age who can read and write and cipher to the Rule of Three *to vote*. Make this the law, and not a man or woman, rich or poor, black or white, who has brains enough to learn thus much will be found in the ignorant, degraded, disfranchised department of the population."

WOMEN IN GRANT AND COLFAX CLUBS.

We thank our Omaha friend for her letter below; but until women have a better prospect than the republican party at present offers them, we can hardly counsel them to join its clubs. Gen. Grant held at one time that to give the colored *man* a vote would produce a war of races—how much more then the *colored woman?* or any woman? Now, he declares he knows no law for a President but "the will of the people;" and the will of a vast majority of the people is that neither women nor colored people shall vote. Why, then, should women or colored men work for him? But to the letter:

OMAHA, July 31, 1868.

Editors of the Revolution:

Knowing with what interest you receive any information favorable to the cause so ably advocated in your columns, I hasten to put you in possession of the enclosed report, clipped from a Nebraska paper this morning. The ball is rolling here as elsewhere—slowly but surely. I have not been able to procure many subscribers, but understand another lady, a stranger in the place, has been more successful. Don't let yourselves be frightened out of concert of George Francis Train. I didn't know but he might be insane, or a fool myself, until I heard he advocated *woman's* rights as well as human rights generally. Thanks for Mary Wollstonecraft in "The Revolution." I cannot express what I felt when I saw the first number of your paper. "Speech is silver, silence golden," so I will give you what is best. In haste, G. D. A.

The report referred to is of the formation of a Grant and Colfax club in Dakota County, Nebraska, with constitution and officers, speeches and other etceteras on such occasions, with adoption of the following resolution:

Resolved, That we most cordially invite the ladies of our community to become members of this club, and take part with us in the great cause of right in which we are engaged.

The demand of the times and of "The Revolution" is for a new party based on justice and righteousness. The country has had quite too much of both the old parties, and the sooner they are swallowed up the better. P. P.

SUDDEN DEATH OF GEN. HALPINE.

Charles G. Halpine, better known, perhaps, under his *soubriquet* of Miles O'Reilly, died about midnight on Sunday last, at the Astor House, in this city. He was a native of Ireland, born in Dublin, in 1830, and graduated from Trinity College in that city. He was one of Ireland's most gifted sons, combining a versatility of talent not often found among men. As an editor, he had few superiors. The New York *Citizen* is assurance of that. In politics, he was democratic, but labored long and vigorously to secure the nomination of Judge Chase for the Presidency, at the recent Convention. And better far than that, one of the very last articles he ever wrote for his paper, contained these memorable words: "We are avowedly, unalterably and actively for Woman's Rights, as advocated by "The Revolution." General Halpine was most happy in his domestic relations, and leaves a widow almost inconsolable at her loss, and a number of young sons and daughters.

GOLD OR GREENBACKS.

Hon. Thaddeus Stevens finds it hard to make his party understand him. Because he will not be dragooned into the party traces on the question of the payment of government bonds in gold when greenbacks are specified, his republican brothers are, some of them, branding him as a democrat, and would thunder against him a bull of excommunication from the party. To such he hurls the following, dated,

HOUSE OF REPRESENTATIVES,
Washington, D. C., July 23, 1868.

Dear Sir: I have not declared for Seymour and Blair, and never expect to. I have only declared against fools and swindlers who have fabricated the most atrocious falsehoods as to my position on the currency question.

When I am a little stronger I shall give a full history of this matter, which will put the fellows to shame if they are capable of blushing. I shall take care and protect the tax-payers from usurers, by making every man pay and receive just according to his contract.

Yours, etc., Thaddeus Stevens.

DEMOCRACY UNDER DIFFICULTIES.

The Ku Klux seems not wholly of one party at the south. A dispatch from New Orleans dated August 3d, says:

A negro named Will Robbins has been making democratic speeches to negroes in this city for a week past. Several attempts have been made on his life. On Saturday night a crowd followed him for several squares, and tried to drag him from a street car in which he took refuge. He was then arrested on the charge of inciting a riot, and released on bail. Yesterday another attack with slungshots was made on him. This morning, on appearing before the Recorder, it was found that the original charge of inciting a riot had been dropped and the charge of carrying concealed weapons substituted; but he was discharged by the Recorder. On being released Rollins's life was again threatened by a crowd of negroes, but he was escorted by his friends to the rooms of the Constitution Club on Canal street. The streets in the neighborhood soon filled with a crowd, and the excitement increased. Governor Warmouth appeared and made a short but effective speech, telling the negroes they should rather protect Rollins in the public expression of his opinions than seek to deprive him of that right. He advised the crowd to disperse and go home, which they did.

To our Subscribers.—We wish subscribers would promptly inform us when their papers are not regularly received, and we will supply the lost numbers, if possible. We are sorry to say our edition of No. 27 is exhausted.

ANNIVERSARY OF WEST INDIA EMANCIPATION.

The colored people of New York and vicinity cebrated this, to them and to all real lovers of liberty, memorable anniversary by a grand Union pic-nic at Boulevard Grove, in Brooklyn, on Monday last. The first of August, 1834, saw the end of chattel slavery in the British West Indies. From that time American abolitionists were accustomed to observe the day as another, a more excellent 4th of July. And the grandest grove meetings ever witnessed in Massachusetts were held for many years on the first of August in honor of that event.

From the account of the gathering at Brooklyn on Monday (a very meagre one), it would seem that our colored friends kept more to recent and remote transactions in this country, than to the West India Islands. Mr. J. A. Trower, the manager on the occasion, after apologizing for the absence of the speaker who was to have delivered the opening address, said: "Ladies and gentlemen, by a stroke of the pen, 4,000,000 of human beings like ourselves have been made free, after wearing the chains of slavery for 250 years. We have paid for our freedom on many a well fought battle-field and we are ready again to shoulder the musket in defence of our homes and the good stars and stripes. After all, we are not considered good enough to vote under the banner of this free land. We are thought worthy to handle the bullet, but not the ballot. They tell us that we know how to fight but do not know how to vote. If we can be trusted in war, we ought to be trusted in peace." The day appears to have been given mostly to dancing and other festivities.

A YOUNG WOMAN'S CLUB.

The London *Queen* says a number of ladies and gentlemen propose to form a club for those young women who are employed in London, and who have no relatives or friends to whose houses they can resort on Sundays or during the leisure of the week-day evenings. It is suggested that at these institutions young women shall be free from all interference, but where, at the same time, the managment shall be such as to secure the members from evil influences. While there should be perfect independence, it is maintained that opportunities should, at the same time, be afforded for the cultivation of elevating pursuits and a refined taste. At a club such as is now proposed, the members would find refreshments of all kinds, good in quality and moderate in price, means of rest, of writing, of society and of access to books and periodicals. It is held that such places are especially needed on Sundays, in consequence of the custom which prevails in many establishments of requiring the young women to leave the house on that day. For those who have no homes in London this is obviously a very serious evil.

The Mormons.—Nearly a thousand women have passed through New York within a month on their way to Salt Lake and the Mormons. Who can tell through what anguish of spirit many of these may have passed before thus disposing of soul and body, life and liberty, forever? It is often said, and never doubted, that "adversity tries our friends;" but how much more may it not also try ourselves!

COUNTRY HOMES.

Such is the name of a little newspaper published at Tom's River, N. J., by G. M. Joy and C. C. Bristol, monthly, at fifty cents. per annum. We clip the following sensible remarks from the first number:

There are ten thousand females in New York City alone, who, if they knew what could be done, would come to New Jersey in flocks. Thousands are crawling to early graves from over work and starvation who ought to be on the land, cultivating the fine fruits, berries, flowers and plants. Other thousands who are willing to work, but would be tabooed by their more fortunate neighbors, friends and relations, if they *stooped* to do labor.

It is no disgrace here in Jersey for a lady to be seen in her garden at work. Why may not a woman plant five acres of fruit and berry land and superintend it as well as a man? Not the least reason in the world why she should not. There are thousands plenty able to buy five or ten acres, put a snug little house on it, who are now living in large cities in genteel poverty, because a constrained custom will not allow them to work and hold a position in society. It is high time a break was made for woman—that some of her wrongs were regarded. Say what they may, Miss Anthony and Mrs. Stanton are doing a good work with their "Revolution" in New York, for woman, and we hope they will keep on till they produce a Revolution indeed.

We say to all who are able, get out of the vile stench of cities; get on to the soil—no matter how you live for a year or so. Your reward will come in a short time when you will have a little farm paid for, living independently of a cold, heartless, fashionable society and its imperious dictates. Come to New Jersey and see how happy and healthy a population we have.

A DOUBT OF REPUBLICAN SUCCESS.

A very intelligent western correspondent, in a private letter to the proprietor of "The Revolution," writes as follows, under date July 31, 1868:

I am not ready for a third party just now. It seems to me the best interests of the country demand the election of Grant and Colfax, and that nothing should be done that would tend to jeopardize it. I feel that their election is *extremely* doubtful.

I shall not be surprised to see every southern state vote for Seymour and Blair. The southern people have let things go their own way up to this time, but they will vote the black man, in nine cases out of ten, as they wish in the future; and will for President, unless I am greatly mistaken.

If Grant and Colfax *can* be elected, our country will have peace and quiet. If Seymour and Blair, we shall have violent agitation and excitement—an unsettling of everything for four years, and will be lucky if we escape another civil war that will make the northern states the theatre of strifes similar to those enacted in every county in Missouri during the war. The south will be almost a unit, the north divided; with a President who will be bound to ally himself with the disunionists.

If Grant is elected, it settles all questions as to reconstruction, and parties may reorganize on new principles, and then, and not till then, will woman's time have fully come.

We hold free discussion to be a sacred right, and so allow it to be said in "The Revolution" that woman's time will not come till Grant, Colfax, and nobody knows who else, have been elected, the democrats squelched, peace restored and millennium gilds all our mountain tops with glory. But we reserve the right to think and to say that postponing Woman's Rights, or anybody's rights who is unjustly deprived of them, is a greater evil than Gen. Grant and all his army could redress, were the one President and the other his own right arm through the whole coming four years. When will this devil of Compromise be cast out?

Why will Seymour be elected? Because the *World* supports him. Why will Seymour not be elected? Because *U. S.* does not support im.

KIDNAPPING AND LUNATIC ASYLUMS.

A lady who had been once an inmate of a lunatic asylum used to say that had she not been insane when taken there, the scenes she often witnessed would have made her so. The newspapers this week are filled with accounts of one of the atrocities which there is too much reason to believe are not of unfrequent occurrence in these institutions. The following appears in the New York papers of Tuesday:

One could not have thought it possible that in this age of liberty any sane person could have been "cribbed, cabined, and confined" in an asylum, but the matters which came to light yesterday on the hearing of an application for a writ of *habeas corpus* showed too plainly the falseness of that supposition; for Dr. Buttolph, the keeper of the Trenton Lunatic Asylum, made affidavit that he had under his charge a Mrs. Frances J. Merrit, whom he believes not insane, but had been kept there because the usual formalities of law for her admission had been gone through. That Mrs. Merrit in question was the widow of the late William Morton. On the 4th of July last she thought it best to change her condition, and thenceforward her troubles seem to have commenced. She got married to Col. H. D. Merrit, a young gentleman of 24 or 25 years of age, rather low in stature, and good-looking. Five days following, she left her house at the request of her brother, Edward Livingston Price, who had her conveyed in a carriage to the Bergen county Poor House. Thence she was taken to Hackensack, where a jury was impanelled under commission. Without friends to defend her, or notice being given to her husband, she was declared insane, and was next transferred to the Trenton Lunatic Asylum, where she was discovered by her husband, who had learned of her detention there from a friend. When the matter came before Judge Bedell, at the Hudson county Court House yesterday, Mr. Gilchrist, on behalf of her relatives, opposed her discharge for the present, on the ground that a new trial was to be had, at which the husband was expected to be present. Senator Winfield and Mr. Scudder, on behalf of the lady, opposed this delay, on the ground that it was harrowing to her feelings to be thus kept in confinement, and read a letter from a Mr. Shiffen, a friend of Mrs. Merrit, which stated that she was undoubtedly of sound mind. On the other side there were two affidavits read, one from Mrs. Merrit's mother, and the other from Mr. Zabriskie, the family physician, stating that the woman had been for some time insane; and it was argued that none could tell so well as those two the state of the lady's mind. Counsel for the applicant pointed out an irregularity in the proceedings before the Chancellor and on this ground the Judge charged that the lady's committal was not regular, and she should be discharged. The matter thus rests for the present, but the question of her sanity will be again tried before a jury.

Reign of Terror.—The papers on Monday almost smelled of blood. From Vermont to Texas there were accounts of shootings, stabbings, torturings and tormentings to chill the soul with horror. A murder mania has seized the nation. Were as many dying by cholera as now die by assassination, the country would be convulsed with terror. And the scene grows worse and worse. The present prospect is, that the Presidential contest must become a wholesale tragedy before its termination. The voice of the south is still for war, and northern counsels are doing little to appease it. P. P.

What is a Religious Radical?—Every religious sect has its radical and conservative school. A conservative Unitarian or Universalist blends easily with a radical evangelical. But a radical Unitarian or Universalist is as much an abomination to a conservative of his own sect as an evangelical radical is to his. All seem to touch conservatism on the left hand and radical on the right. But there is a point of vision so high and holy as to point down all these to their relative unimportance, as the view from a mountain sinks all the distant hills to a common level with the plains.

THE DEMOCRATIC NATIONAL CONVENTION AND WOMAN'S SUFFRAGE.

From Die Zukunft (The Future.)

Translation.

The proprietor and editors of the journal for women, published in New York, "The Revolution," have hitherto—of course, without denouncing the principles of liberty—shown a certain tendency toward the democratic party, and promoted their cause on account of the subsidies received from them, and of the efforts of Tilden and Train in favor of Women's Suffrage.

This predilection of "The Revolution" for the democratic party will, we suppose, now cease, as the Democratic National Convention has considered Woman's Suffrage in a manner which hardly could "please" the editors. Susan B. Anthony, the secretary of the "Women's Suffrage Association of America," had sent in an address to the Convention, in which she very prettily and ably explained the just claims of women to participate in voting, and asked for the admission of Woman's Suffrage in the democratic platform. But, alas! all the bright hopes which "The Revolution" had put in the noble democracy were annihilated with a single blow.

When the letter was read, a loud groaning and hooting arose. The noble democrats had nothing more for the rights of women than rowdy-like and obscene laughter.

Will "The Revolution" now soon comprehend that Cady Stanton and Susan Anthony were mocked by Train and the other democrats, and that they only were used in Kansas to offer a defeat to the negro suffrage. They who deny suffrage to the negro will hardly resolve to concede it to the white women, for the prejudice against the women is stronger than against the negroes. In consequence, the only hope for women is in radicalism.

The above better becomes German than English. Translated, it reads sadly enough, and is not creditable to the writer. "Of course without denouncing the principles of liberty!" Well, we have not denounced them badly; the real principles. But our devil, who, we are sorry to say, is a little given to profanity, on great provocation, wants to know what the d—l "Tilden" and "subsidies" have to do with "The Revolution?" or Train with the democratic party? As to Miss Anthony's reception by the Democratic Convention, we have already more than once done ample justice to it in these columns. But the intimation of Die *Zukunft* about Kansas is downright weakness as well as wickedness. For it was not until Mrs. Stanton and Miss Anthony found they were indeed "mocked" by the republicans, and only used to defeat their own cause, that they accepted the services of Mr. Train, and by his hearty and powerful co-operation wrung out more than nine thousand votes in their favor, a large portion of which were of the democratic party. P. P.

Looking for Help in the Right Direction.—A writer in Boston *Zion's Herald* says: in these eventful times, when all the powers of darkness seem mustering for terrible if not final conflict, when good men's hearts sometimes almost fail them, and they begin to cast about them to ascertain whence their help shall come, at last they begin to turn their eyes to woman, looking to her to "redeem the times."

Whom to Marry.—A western editor thinks men make a mistake when they marry for beauty, for talent, or for style; the sweetest wives being those who possess the magic secret of being contented under any circumstances. Rich or poor, high or low, it makes no difference; the bright little fountain of joy bubbles up just as musically in their hearts. Whom should woman marry?" asks "The Revolution."

LETTER FROM GERMANY.

Translation.

"The Revolution" sweeps over land and sea, waking voices everywhere. We have just received the following eloquent responsive echo from a lady in Germany. Truly our journal was only up to time. We gladly greet our German contemporary, and accept the proffer of an exchange.

Honored Editors of "Revolution": Permit a German lady, who since her earliest days of girlhood, and during the past twenty-five years has struggled for the rights of our sex, to extend to you across the ocean the sisterly hand, and to joyously salute you as a promoter of our cause.

Between 1849 and 1852 I edited a journal for women, but it became a victim of the predominating reaction, and although the state of affairs has advanced so far now, that it became possible for me again during the past three years to start anew as well a journal for the women's question under the title "Neue Bahnen" (New Paths) as the "General German Club for Women" we are still so very much behind in Germany, and so surrounded with prejudices, that I, in order to procure access for our ideas, have to proceed in the most cautious manner, and in fact I only dare to express our desires and objects under the American banner; that is, I always like to point out how in America they are ahead of us, and how much there is done by and for women, so as to show our German sisters how much we are behind, and how moderate our demands are, though they are considered here as very bold!

Convinced that it is of value as well to you as to me to be posted in regard to the women's movements of other countries, I propose an exchange of our papers, and in order to bring more before the eyes of the Germans the example of the American women, you would confer a favor upon me by taking notice of our effort in your paper.

With sincere sisterly greeting, I am, yours most obediently,

Louise Otto Peters.

Leipsic, Seitenstrasse, No. 1, 15th 6 mo., 1868.

TO MY FRIEND IN RHODE ISLAND.

"Dear Mrs. Kirk: Many read your articles in "The Revolution" with considerable relish. I have felt constrained for some time to write and ask you a few questions which I have vainly tried to answer for a number of years. Please excuse me. Your ideas all meet my approval—my intense appreciation—but they do occasionally seem not a little impracticable. You counsel all women who are slighted, ill-treated—put aside for others—to step immediately out of the ranks. It strikes me that is more easily said than done. How is a woman to support herself and children if she voluntarily turns from her husband? But then I have no grievance of this sort. I am a widow with two children, and possessed of a handsome property, the greater part of which was invested in real estate and railroad stock before my husband's death. Since then, I have had to study right hard to acquaint myself with the technicalities of business, and have at last acquired a fair knowledge of trade. I am the wealthiest person in town, and yet have no voice in any affairs connected with town improvements. Does a road require to be cut through, a street to be paved or graded, a public school or armory to be built, a meeting is immediately called of all the men owning property in the town, and my money is voted away exactly as they feel disposed, and the consequence is I am everlastingly taxed for additions which are not improvements, while many things are neglected—overlooked—which I would gladly help through, were it possible for a woman to make a suggestion and have it receive the least consideration. There are other women who, like myself, are heavy tax-payers, and if you can give a hint in regard to the best way of dealing with this question you will confer a favor upon several as much in the dark as your humble servant."

The above is an extract of a letter received from a lady residing in a town of about five thousand inhabitants in the State of Rhode Island.

To begin, then, Mrs. M., I know all about that place. Strange, but true, I was born there. There my youth was spent, and there from the "Ladies' Seminary," which was once an honor to the state, did the stranger you have called upon to reply to your questions graduate. I know all about the men who are property owners there—know that any woman who would dare open her mouth in regard to anything so essentially unwomanly, as these moguls consider voting, or the appropriation of her own funds, must expect to be everlastingly snubbed.

In regard to the impracticability of my advice to married women who are unfortunate enough to possess tyrants for husbands—wretches who have no regard for the marital obligation—I can only repeat my convictions on the subject, strengthened every day by new developments. I speak from terrible experience, my dear friend, having for the last three years supported myself and a family of children by my own individual exertions. When I finally decided that farther disgrace could not be borne without the burial of the last atom of my self-respect (a quality which, of all others, I disliked to part with), I humbly and tearfully asked a divine blessing—asked that my way might be made plain, arose from my knees with a determination to go it alone, and have never for a moment faltered.

What is the poor-house, the wash-tub, starvation or death, compared to the agony of a woman occupying the position of a slave? second to some female whom the precious husband has entrapped into his wily meshes? It was not impracticable with me, why should it be with others? I have been asked by several to treat this subject at more length, and will some time.

Now for your questions in regard to yourself. It appears to me that your position is exactly the one to enable you to be popular with those of your own sex. You have money, social standing and education. Your movements must be characterized by dignity and extreme tact; and, more than all, you must bear in mind that patience and determination will, in most cases, ensure the success of an *unjust* cause, how much more then that one having for its watchwords justice and equality.

In the first place, it would be a good plan to imitate your sisters of Gotham. Form a club, and meet weekly for the discussion of affairs connected with your social and pecuniary interests. Sound the depths, go to the bottom, and see how many women you have in town who can be depended upon; who will make hard warfare against intolerance. There must be a beginning, and this will be a good initiatory movement. Frequent discussings, comparing notes with each other, reading aloud articles from "The Revolution" (which I am glad to find is no stranger in my native town), will give you a breadth and earnestness which will finally do away with this nonsensical squeamishness about the so much talked of unfeminine element. Instruct your husbands, brothers and friends that it is as much for their interest as your own for women to be capable, self-reliant and earnest; then do not wait to be invited. That day is still in the dim distance, although I do candidly believe that the time will arrive, and before many years, when men will be glad to take women into their public counsels (as many of them do now behind the door). March boldly to the town meetings, and *demand* your right to have a voice in whatever is going on. Every question that concerns the public prosperity, you, as property owner, have a right to be consulted about. It is unnatural, monstrous, that women should sit quiet and allow men to dispose of their rights, as they have been doing ever since the creation.

I was considerably amused the other day at receiving a letter from a young lady friend in New Hampshire, who wished to know what these advocates of Woman's Rights looked like? Were they nearly all old maids? and did they wear *poky* bonnets and unfashionable dresses? and those that were married, did they insist that their husbands should stay at home and take care of the babies while their wives lectured and made stump speeches about the country?

Her ignorance was only second to that of a prominent New York editor, who, after I had spoken my mind pretty freely in regard to woman's wrongs, looked up with a subdued expression of countenance and remarked:

"Really, Mrs. Kirk, you must excuse me, but from the depths of my soul I hope you are not becoming fascinated with this new movement. I suppose most of the women who advocate such doctrines are believers in, and followers of, that wretched free-loveism which has accomplished so much mischief in the United States."

We forgot for a moment that to call one's brother a fool was not exactly orthodox, and muttered something exceedingly like it.

To my young friend in New Hampshire I say, the sooner you do away with these erroneous views in regard to those of your own sex who are nobly struggling against adverse elements, in order that their sisters may be kept from fainting and falling, in order that they may realize the right to dispose of their own earnings as they feel disposed, the better. You are on the wrong track. Take "The Revolution" regularly, and read it carefully. This is a common cause, and numbers among its advocates, the weak, the firm, the high, the low. The very first minds of the country have taken hold of it with a will. Do not worry your little heart about the style of these women. Our representatives are to be found in Fifth avenue, in the parlors of the rich, in the kitchens of the poor; and there is not the slightest disposition on the part of the supporters of right to interfere with the tasteful costume of any individual, provided health be not sacrificed to fashion. That's all.

Eleanor Kirk.

WHO ARE THE REPUDIATORS?

Money paid for an equivalent not seen, felt, or realized, is almost like money lost. The cancelling even of old debts contracted in honor, and for value received, brings more or less the feeling of a loss equal to the amount of indebtedness thus paid. And the payment of the indebtedness of the United States has much of this character connected with it. Still, I say, *we* are in honor bound to pay every cent *we* owe. I use the word *we*, as applying to every American citizen, excluding none. The debt was contracted in the interest and for the benefit of all parties, and all should bear equally the burden of taxation.

Under the present construction of the constitution and laws, the United States bonds must be redeemed, principal and interest. This indebtedness is liquidated without the *bonds* themselves being disturbed in the slightest; they must be cancelled by taxing other property entirely. I assert that the thousands of millions of dollars invested in United States bonds, are owned almost entirely by the wealthy citizens of this and other countries, and that as the laws now are executed, they must all be taken up and the interest paid on them, until both principal and interest are paid by the non-bondholding portion of community, made up of the poorer classes; of the masses who depend upon their daily toil for the daily bread of themselves and families. The hungry millions who have not laid by their thousands for future use where they cannot be taxed—these are the parties who now are slowly and surely—through toil and want—paying off the nation's debt. Is this right? Who answers? The few bondholders say yes! while from the millions comes up the earnest no!

It is all idle to talk about "validity of contracts." The very ground work of our government rests upon "*equal rights to all.*" The only excuse for the issuance of such bonds is, that it was a "military necessity" which knows no law. Is this any reason why after such necessity has passed, this state of things should continue? Government had the benefit, we all shared alike in this benefit. Now, all should share alike in paying for the same. During the war, surgeons were in the habit of taking buildings, whether owned or occupied by friend or foe, for hospitals, as "military necessities;" is that any reason for the continuance of such practice. Are those buildings anywhere retained for the use of such surgeons? By no means; not only is the property given up, but proper damages paid for the same. Not so with the wholesale system of raising money. The property then taken is still held, and all efforts at restoration are failures. Still, the poor masses are made to pay the debts of the rich. Wiseacres, thinking themselves great political economists, thrust their fingers in their ears, and foolishly imagine the people are satisfied because they cannot hear their cries. But when too late, they will hear the voices of their opponents demanding their seats in the high councils of the nation. It is unfortunate for the country that Pendleton was not nominated by the democrats. Had he been a republican, Congress would have enacted a law, taxing the interest on the bonds, purely as a matter of "policy," not because it would be "right;" now, no such act will become a law. The facts are, that both parties stood alike on the bond question. Each may prate and dodge as much as it likes, they are both wrong on the financial question. Belmont's bonds ran Seymour on to the democrats, and the republicans have not yet become sufficiently awakened to the demands of the people in a financial direction.

As I intimated, the payment of these vast millions seems like so many millions lost. Now, the question is, who shall suffer this loss? As it is now, the poorer classes or non-bondholders suffer the entire loss. My plan is for all parties to be equal sharers; no one class having any advantage. To accomplish this, there may be several ways; one is for government to equalize by issuing greenbacks enough to purchase the bonds, making money plenty and within the reach of all; another,

which is perhaps the best for the present, is to tax the income of the bonds, or any other method which will reach the case, so that there shall be no favored classes of property, all parties helping to pay alike the nation's indebtedness. Failing to do this, failing to restore the rights of the people,—mark what is just as certain to happen as time is to continue. A complete REPUDIATION of every bond issued by government! the "*bread and butter*" cry can be appreciated by an outraged people, and it will bring the law-making power to its senses, if nothing else will. I am opposed to bringing about any such contingency. But it will come if not prevented. And what, pray, will be the effect? Why simply this, and nothing more. *As the laws are now executed, the rich repudiate the payment by themselves of the bonds they own, obliging the poor to pay them*, while in the other case, *the poor will repudiate the payment of the bonds they do not own.* Now, which is the worst? In this view, which I believe to be the correct one, well may the question be asked, who are *now* the *repudiators?* Every individual who holds a United States bond, and refuses for any reason to be taxed for the same, is directly favoring repudiation—he is actually *practicing repudiation.* And who will be to blame if others are swift to learn from such examples? *Thus far, the payment of the bonds has only been repudiated by their rich owners*, while the poor non-owners have quietly and promptly paid what the bondholders have *repudiated.* Supposing after a time the tables should be turned, and the poor non-bondholders should *repudiate?* would the *first repudiators then* suffer more than the *second repudiators do now?* Cannot the wealthy bondholders lose their bonds—while in most cases, they have other property to fall back upon—easier than the poor laboring masses can pay for the bonds owned by these same wealthy bondholders? The owners of bonds have been and are now *acting repudiation*, carefully concealing the true state of the case from the masses. Let, however, one of the people *cry repudiation*, and see with what holy horror the hands and voices of the gloved aristocracy are raised against such presumption and arrogance. Listen, ye bondholders! Would you save your money? Petition Congress at once to tax your wealth—for mark me; a tide is surging on your track which will sweep your riches from you, as dust is washed by the waves from the sandy shore!

ANGUS.

WOMAN'S DEGRADATION.

QUAINT old Fuller used often to express himself to this effect: That it was almost impossible for any part of the world to be really enlightened and happy whilst other sections were in barbarism and in misery, just as a man cannot smile on one side of his face whilst he has the toothache or neuralgia on the other. This applies, as it did, to labor and slavery, especially to woman; who can scarcely hope for permanent and proper status unless her sisters all over the world be recognized and rightly treated wherever their powerful influence can be felt. A little leaven leaveneth the whole lump for good or for evil; and if American women suffer because of Asiatic sensuality, it is to be hoped that the glorious movement which "THE REVOLUTION" directs will permeate to the remotest ends of the earth.

Lately we hear from the *Courrier Russe* there has been an Oriental spectacle, reminding one of some of the scenes described in sacred history and the marriage of Ahasuerus; and it took place at Pekin on the 27th of March last. The young Emperor of China having reached the age of fourteen, the time had come when a wife had to be chosen for him. One hundred and twenty young girls, ranging from eleven to nineteen years old, were admitted to the palace on the previous evening as candidates. Seven were chosen from this number, who had to submit to an examination before the empress mother, whose business it is to make the choice. Letters from Pekin of the 2d of April inform us, that the young lady upon whom the choice of the prince and his mother fell, was born at Monkden, in the province of Ching-King, that she had attained her eleventh year, and that she was extremely beautiful. Now I have always looked upon the book of Esther, as an *exparte* Jewish statement, permitted, doubtless, for wise reasons, but my sympathies have leaned towards the unfortunate Queen Vashti, who was cruelly deposed, as I think, because her womanly modesty and self respect would not permit her to tamely submit to the tyranny and shameful request of the King Ahasuerus. Rightly read, it will be seen this sensual monarch wished to make her a spectacle to his visitors and courtiers, and, bragging of her beauty of face and form, to exhibit her in a state of nudity to those about him; a monstous thing to do, but which is too often done, at least in the East, at the present day. We must change all this, *whether* it occur in China or nearer home To this main end, "THE REVOLUTION" exists and must continue. The degradation of woman which led to the claim of indecency, injustice and cruelty exhibited at the Persian court, because Vashti resisted a *shameful* exposure before a licentious court, an iniquitous practice, for withstanding which I have thought she deserved the approbation of all. I say, such chance of humiliation ought forever be swept away, and I must not be understood as thinking, that generally females are not much indebted to Christianity, because I reflect on this portion of the Jewish Scriptures. I think that Christianity maintains their true dignity and shields their modesty. The order of nature is observed, and no degrading concubinage permitted. Christianity raises the humblest Christain female far above the highest among the heathen, and offers her a sole place in the *affections* of her husband, and introduces her to intellectual and social society, insuring to her all the privileges of the Church of God. If, politically, women were as free as they are religiously in the pale of the Church, the hour of her degradation would have passed by, and she would be so much the more honored, respected, and loved.

Then breathless wrong
Shall sit and pant in the great chairs of ease;
And pursy insolence shall break his wind,
With fear and horrid flight.

B. W.

A CHEER FROM CALIFORNIA.

PERMIT me to say with others—All hail to "THE REVOLUTION"—may it be made the means of awakening the women of America to a rational consideration of their true position. The deprivations to which they have so unjustly been subjected are numerous, but the *one mortifying fact*, that they are not recognized as citizens of the country of their birth—is sufficient, one would suppose, to call forth their honest indignation, inviting them to look wisely into the condition of things, and in the name of *justice to demand* their rights.

There are thousands who see and feel the fraud and tyranny practiced upon them, while others are indifferent, as is always the case wherever oppression, in any form, obtains.

Aye, some even hug the chains of bondage, seeming to prefer their serfdom to liberty—and this, according to the representations of Horace Greeley, is the general condition of the women of this country. When a nation or individuals have become thus debased, it is time that something should be done to enlighten and elevate.

Yours for justice,

E. T. S.

THE TRIBUNE WITTY.—Mr. Greeley says:

George Francis Susan Pillsbury Stanton Anthony is satisfied with her reception before the Democratic Convention. "THE REVOLUTION" will "go the whole hog"—Wade Hampton, Doolittle, Forest, Dixon, Quantrell, Blair, and all!

Tell us though next time, friend Greeley, where-away the laugh comes in. We cheerfully forgive the whopper at the close of the brilliant, inasmuch as the list does not include the name of the *whoppist* himself.

A SARATOGA correspondent of the New York *Express* says the ladies are so smitten with the beauty of Mayor Hoffman, now a visitor at the Springs, and who may be next candidate for Governor of New York, that they begin already to wish they had the right to vote. Give women the ballot and independence, and then all candidates will be handsome men—or women.

VERD ANTIQUE.—The greenest thing seen lately is the following from the Worcester *Advertiser:*

An exchange says: "It seems the ladies of Passaic, N. J., who recently voted, only did so upon compulsion, and many of them felt very badly about it afterwards. One of the richest ladies in the town, after depositing her ballot, went home and 'cried all the afternoon.'" But the greenest is when the Worcester editor adds, as though he believed the story: This goes to confirm a previous impression and conviction that the great majority of intelligent ladies do not desire to become voters, and that they will not if they have an opportunity.

LITERARY.

GRANT AS A SOLDIER AND STATESMAN: A succinct history of his military and civic career. By Edward Howland. Hartford: J. B. Burr & Co. A massive volume (like its subject) the publishers have given us of more than 630 pages octavo—like many human constitutions, the material a good deal preponderating. The paper is thick, the type large, and a broad margin surrounding every page—making easy and rapid reading; and delightful reading too, doubtless, to a majority of the legal voters of the United Sates, if they could get it. And had the women the right of suffrage, the majority would be much greater. There are several illustrations, but it seems hardly necessary to exhibit the hero always and everywhere with his unquenchable cigar. In 1840, Gen. Harrison as candidate was the "Hard Cider" hero; a sad drawback to the Temperance enterprise, then just inaugurating the Washingtonian mode of reforming even the most abandoned inebriate, wondrously successful for a time, but now unfortunately lost. In so sublime a transaction as the "surrender of Lee," one would think the usually omnipresent nuisance might have been dispensed with. For the sake of the example, when almost every young man, and, shame to say it, many young women too, as well as old, are becoming victims to the vulgar and loathsome habit of using tobacco, it certainly would be wiser to place all our eminent men in the most favorable possible light. But surely were there no immorality in the practice of tobacco using, it should be an offence against good taste to present a hero with the symbol of a slavish weakness ever in his mouth. The Spartans made their meanest slaves beastly drunk at times, and then exhibited them to their sons in that condition, as a warning. We present our chiefs and most distinguished personages in character, as though their uncleannesses were to be specially imitated. No wonder the poor Cretans grow proud of their goitre!

There are so many Lives of Gen. Grant springing up gourd-like on every hand, that it is difficult to make selection. The one before us is too expensive for circulation among the millions; the majority that seem now likely to vote for the republican as against the democratic candidate. But to those who can afford it, and who believe in the illustrious "soldier and statesman," with the abatements we have ventured to make, it cannot be too highly recommended.

The *Radical* for August has come well laden as usual. Some new writers too we notice; our friend, David Wilder, whose able articles have often appeared in "THE REVOLUTION," on the "Remedy for our Financial Difficulties," is particularly clear and able in treating his subject. Francis Barry has some trenchant thoughts on Woman in Marriage. Mr. A. Bronson Alcott condenses a volume into a page on Plotinus, and Rutger B. Miller disposes in a masterly manner of the Nicene creed from the scientific and positive point of view. The age could not pay itself a higher compliment than to give the *Radical* a support and circulation second to no Periodical in the country. S. H. Morse and J. B. Marvin, editors and proprietors, 25 Broomfield street, Boston.

The ATLANTIC MONTHLY for August has come, reminding that the beautiful summer is rapidly passing. The August number has been distilled out of terrible heats—ninety-six to a hundred and four Farrenheit—but bears the climate well. Mr. Parton has an excellent article entitled Will the Coming Man Drink Wine? He answers emphatically, No; which some may think settles the election in November against the republican party. Mr. Parton, not long ago, wrote admirably on the question Will it Pay to Smoke? Here, again, his answer was a perfect stunner to the hero of the Habana. A few such articles might ruin the republican ticket. Still, Mr. Parton should write on. The Monthly needs him. Mankind cannot do without him. We are trying to bring the Monthly up to the demands of the day, and not without hope. It constantly improves. We do not expect it to reach the standard of "THE REVOLUTION." No journal in the land does that. The N. Y. *Independent*, at one time, came nearest to it, but it has lapsed away into the party of a "Coming Man" who, it has often averred, does tarry long at the wine, or worse, not to speak of Mr. Parton's other demon, the unquenchable cigar. The democratic journals are hurrying the nation into war, and as near back to slavery as possible, so that "THE REVOLUTION" stands alone in repudiating all parties, all policies of reconstruction that make any distinction of civil, political, educational, or religious rights on account of race, color, or sex. Our own position thus understood, we have no hesitation in recommending the *Atlantic Monthly* as second to no jour-

nal of its kind in the country. If it does not absolutely advocate our doctrines of suffrage and citizenship, it is a long time since we have seen open or covert warfare upon them in its pages. Boston: Ticknor & Fields New York: 63 Bleeker street. $4 per annum.

EXTRACT OF A PRIVATE LETTER.

JULY 26, 1868.

WHY is it, that if a woman falls once, she is forever debarred from the sunlight and smile of humanity, while man, the cause, can pursue a life of infamy and walk with upright carriage and be received in the best society with approbation, smiles and forgiveness? This, to my mind, is a very, very strange paradox, and the sooner means are taken to make the world consistent in this respect the better for all God's children. Our democratic friend fears for the safety of society. Rather than let this great wrong continue and multiply, let society be completely organized, Revolutionized; for the Lord and all good men and women know there is need of it. What is proposed to be done, is to raise all mankind from the slough of sin, injustice, disease and misery, by giving to woman the position which God nature and justice designed. When that day arrives, and not till then, will prostitution, unhappy marriages, domestic, social and national discord cease.

ITALIAN AMAZONS.—The Paris *Epoque* announces that Madame Italia Garibaldi, the lately married wife of Menotti Garibaldi, proposes raising a battalion of amazons. Two of her friends are now in England endeavoring to recruit for the force.

CAUTION.—In remitting money to "THE REVOLUTION" always prefer the Post-office Money Order system to any other. Keep this in mind. It may save many a loss.

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

THE REVOLUTION.

VOL. II.—NO. 5.

Talk among the Brokers in Wall Street.

SHE CHANGE IN THE ERIE MANAGEMENT FALLS LIKE A WET BLANKET ON THE STREET.

JAY GOULD, JIM FISK AND BILL TWEED—THE GREAT RAILWAY MANAGERS.

JIM FISK A FIRST TREASURER FOR JIM FISK, BUT NOT QUITE AS RESPONSIBLE AS UNCLE DANIEL.

BOSTON ELDRIDGE KICKED OUT TO MAKE ROOM FOR JAY GOULD, MIKE M'COOL, JOE COBURN, AND OTHER EMINENT PUGILISTIC GENTLEMEN TO BE PUT IN NEXT.

LORD CORNWALLIS TO BE COUNSEL FOR THE NEW BOARD.

CIRCUS CLOWN FISK FOILED IN HIS ATTEMPT TO BLACK MAIL THE UNION PACIFIC RAILWAY AND STOP ITS PROGRESS.

THE ROAD BEING BUILT RAPIDLY AND ALREADY FAR BEYOND THE ROCKY MOUNTAINS.

THE ROAD WELL CONSTRUCTED AND EQUIPPED.

UNCLE DANIEL TO RETURN TO THE STREET THIS FALL, AND GIVE THE BOYS A LIVELY TIME ON ERIE. THE CIRCUS CLOWN AND HIS GANG TO BE PAID FOR THEIR TREACHERY.

UNCLE DANIEL THINKS THERE WILL NOT BE MUCH LEFT OF THE ERIE RAILWAY WHEN "THEM ERE CRITTERS" GET THROUGH WITH IT.

THE NORTH WEST CLIQUE AND THEIR TRIBULATIONS. THEY FIND IT HARD WORK TO GET THE PUBLIC TO "KEEP" THE STOCK.

PROFESSOR REA AND WHAT IS HE UP TO? IS THERE ANY NEW VILLANY AFLOAT?

The talk among the brokers is about the highly respectable gentlemen that have gone into the management of the Erie Railroad Company, and their disgust at the public, because everybody wants to sell out and leave everything, shares and all in the hands of

JAY GOULD, JIM FISK, AND BILL TWEED.

The talk is that these great railway managers begin rather queerly by knocking down the price of Erie to 56¼, that

UNCLE DANIEL AND COMMODORE VANDERBILT,

not having that implicit faith in the

JAY GOULD, JIM FISK, AND BILL TWEED

crowd which they ought to have, took the opportunity of slipping out all the Erie they held, which the Jay Gould party and the Street have taken

BOSTON ELDRIDGE WAS KICKED OUT OF ERIE

to make room for Jay Gould, and he is trying to float his Boston notion, called the

BOSTON, HARTFORD AND ERIE COMPANY,

by washing it in the New York Stock Exchange, but the

STREET DON'T BITE, AND BOSTON ELDRIDGE

will have to keep his valuable Boston notion to himself. The talk is that the

MONEY LENDERS ARE FRIGHTENED AT THE ROTTENNESS OF THE CLIQUES,

and that some of them had refused to respond to their large loans, that

RUFUS THE RUEFUL

is in a bad box with his

NORTH WEST LOAD,

and that

HENRY KEEP AND LOCKWOODS HAVE STUCK CHAPLAIN HATCH

and his friends with North West at high prices, that the clique hold nearly the whole of the stock, and that it is

DANGEROUS TO SELL IT SHORT.

The talk is, that the

READING CLIQUE IS STAGGERING

on their last legs, and that affairs are not so cheerful as they ought to be in the

PALATIAL MANSION, CLINTON AVENUE, BROOKLYN.

The talk is that on Monday

DICK SCHELL

sold a lot of Erie, and on Tuesday a number of brokers found difficulty in giving certified checks for what they had bought. The talk is that

CIRCUS CLOWN FISK'S ATTEMPT TO BLACKMAIL THE UNION PACIFIC RAILROAD COMPANY

is a fizzle, and that the circus clown will be made to dance in a way he don't expect.

THE MONEY MARKET

continues easy, call loans ranging from 3 to 4 per cent. and 6 to 7 per cent. for prime discounts. The weekly bank statement shows an improved condition of the banks, the loans being decreased $1,033,592, while the deposits are increased $1,343,205, and the legal tenders $1,402,475. The specie is decreased $301,364, and the total amount now held by the New York city banks is $20,502,737.

The following table shows the changes in the New York city banks compared with the preceding week:

	July 25	Aug. 1	Differences.
Loans,	$280,345,255	$279,311,657 Dec.	$1,033,592
Specie,	20,804,101	20,502,737 Dec.	301,364
Circulation,	33,963,373	33,957,305 Dec.	6,068
Deposits,	226,761,662	228,100,867 Inc.	1,343,205
Legal-tenders,	72,235,586	73,638,061 Inc.	1,402,475

THE GOLD MARKET

continues firm and advanced. The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday, 25,	143¼	143¾	143¼	143¼
Monday, 27,	143¾	144¼	143¾	144
Tuesday, 28,	144¼	144¾	143¾	144¼
Wednesday, 29,	144	144¼	144	144¼
Thursday, 30,	144¾	145¼	144¾	144¾
Friday, 31,	145¼	145¼	144¾	144¾
Saturday 1,	145¼	145¾	144¾	145¼
Monday, 3,	145¾	145¾	145	145¾

THE FOREIGN EXCHANGE MARKET

was firm at the close, though the quotations were without much change from last week. Prime bankers sixty days sterling bills are quoted 110 to 110¼, and sight, 110¾ to 110¾. Francs on Paris bankers long 5.13¾ to 5.13¼, and short 5.11⅞ to 5.11¼.

THE RAILWAY SHARE MARKET

was irregular in the early part of the week, prices fluctuating from 1 to 2 per cent., but at the close the market was weak in Erie, and continues irregular, Erie selling at 56¼ to 57; New York Central at 132½ to 132⅝. Rock Island was strong at the close at 111, with more disposition to buy amongst operators; and Fort Wayne at 110¼ to 110¾. The movement in the early part of the week in Milwaukee and St. Paul shares by the clique became languid and heavy. In the border state stocks the market was firm and prices higher. Railway bonds and bank stocks are firm.

Musgrave & Co., 19 Broad street, report the following quotations:

Boston W. P., 16¼ to 17¼; Mariposa preferred, 8 to 9¼; Pacific Mail, 101⅝ to 101¾; Atlantic Mail, 28; W. U. Tel., 35 to 35¼; New York Central, 131⅝ to 131¾; Erie, 56¼ to 57; do. preferred, 74½ to 75½; Hudson River, 137 to 138; Reading, 94¾ to 95; Wabash, 50 to 50⅛; Mil. & St. P., 75¾ 76; do. preferred 82½ to 83¾; Fort Wayne, 110 to 110½; Ohio & Miss., 30 to 30¼; Mich. Cen., 119; Mich. South, 87½ to 87¾; Ill. Central, 149½ to 150; Pittsburg, 86¾ to 87; Toledo, 101¾ to 102; Rock Island, 111 to 111¼; North Western, 82⅛ to 82¼; do. preferred, 82 to 82¼.

UNITED STATES SECURITIES

were quiet throughout the week and dull at the close, and there was a pressure of sales by parties who want to buy at lower prices, causing a decline of about ¼ per cent., though sales were made only to a moderate extent. The 1st of August closes the issue of any more 6 per cent. interest bonds, and the balance of the 7–30's, not converted on or before August 1st, will be redeemed in greenbacks at par. The government bond market for the past month has been, upon the whole, firm, notwithstanding the greenback discussions and general dullness. This is owing to the small stock of bonds on the market from the large shipments made to Europe, and the increase of domestic investments.

Fisk & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 115¼ to 115¾; Coupon, 1881, 115⅝ to 115¾; Reg. 5-20, 1862, 109¾ to 110; Coupon, 5-20, 1862, 114¾ to 114¾; Coupon, 5-20, 1864, 110⅞ to 111; Coupon, 5-20, 1865, 112⅛ to 112¼; Coupon, 5-20, 1865, Jan. and July, 108¼ to 108¾; Coupon, 5-20, 1867, 108⅞ to 109; Coupon, 5-20, 1868, 108⅞ to 109; Coupon, 10-40, Reg., 104¾ to 105; 10-40 Coupon, 108¼ to 108¾; September Compounds, 1865, 118½; October Compounds, 1865, 118.

THE CUSTOMS DUTIES

for the week were $2,510,000 in gold against $2,215,119, $1,785,586 and $1,645,097 for the preceding weeks. The imports of merchandise for the week were $5,695,166 in gold against $3,813,444, $4,680,442 and $4,463,244 for the preceding weeks. The exports, exclusive of specie, were $2,976,585 in currency against $2,638,195, $3,317,411 and $2,452,698 for the preceding weeks. The exports of specie were $715,592 against $1,463,249, $2,094,138 and $3,947,891 for the preceding weeks.

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